JOURNAL

OF THE

AMERICAN ORIENTAL SOCIETY.

EDITED BY

24534

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891.05

J. A. O. S.

TWENTY-FIFTH VOLUME,

FIRST HALF.

A330

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OF

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Ardeʾet: The Magic Book of the Disciples.—By Dr. ENNO
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FOLKLORE and the science of comparative religion have
made much progress within the last quarter of the past century:
the magic superstitions and popular religious beliefs of all
peoples have been studied, and the results of such studies have,
often with marked success, been applied to certain phases of
the history of the great religions of the world. For instance,
the idea of the name of God, as represented in the Old and
New Testaments, has gained an entirely new aspect and has
been discussed in a much more plausible manner than ever
before, since ethnology and folklore have contributed to its
elucidation.[1] This instance has been chosen here instead of a
great many others, because it touches directly upon the contents
of the Ethiopic book published and translated in the follow-
ing pages.

Abyssinia is a mine of superstitions and magic practices, and
many of them have been written down in the Ethiopic language.
A large part of the Ethiopic literature, therefore, is magic
literature. This, however, has attracted very few scholars, no
doubt partly owing to the crabbedness of the subject, but
partly also to the fact that there have been but few workers in
the field. Except the French translations of several magic

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[1] See Fr. Giesebrecht, *Die alttestamentliche Schätzung des Gottesna-
mens,* Königsberg, 1901 (especially p. 6). Wilhelm Heitmüller, "*Im
Namen Jesu.*" Göttingen, 1903.

prayers, published by Professor Basset in his *Apocryphes Éthiopiens,* very little has been done in this line.[1]   But I trust that the time will come when the abundant Ethiopic material will be available for students of folklore and magic.

Among the Ethiopic magic books, the one commonly called *Arde'et,* i. e. "the Disciples," is held very precious by the Abyssinians, and is of interest to us in more than one respect. It tells how Jesus taught the Disciples his secret names, among them the "great name;" how the Disciples went about performing miracles by the power of Christ's name, and were themselves saved by it from the wrath of the people of Sodom and Gomorrha and from many kings and rulers; and finally, how Jesus showed them hell and paradise.   The whole is interwoven with a number of long prayers which sometimes, as e. g. in chapters IV and VI, are real compendiums of Abyssinian magic.[2]

Some of the traditions set forth in this book are undoubtedly as early as the first centuries of the Christian era; this is proved by the fact that we find them in gnostic literature.   Among these the most striking is the legend of the journey of the Apostles to hell and paradise, led by Christ; the same was known to the gnostics, as we see from C. Schmidt's *Untersuchungen über die gnostischen Werke.*[3]   Other parallels are the following: In VIII, 15 Jesus forbids his Disciples to reveal the secrets which they have heard; the same is told in gnostic works.[4]   In VIII, 16 seq. we read that the secrets revealed here are given to no one else except Mary, John "the Virgin," Abraham, and Moses; this is to be compared with the gnostic tradition that John παρθένος was the highest among the Disciples. Our book, however, speaks of John "the Virgin" as being the Baptist, because the other John was included among the Disciples.   Finally we may cite here the "great name" (VIII, 24), which seems to have played an important rôle in the gnostic

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[1] See also Dr. K. Fries' edition and translation of *The Ethiopic Legend of Socinius and Ursula,* in *Actes du VIIIe Congrès International des Orientalistes,* and my article *The Princeton Ethiopic Magic Scroll,* in *The Princeton University Bulletin,* vol. xv., pp. 31–42.

[2] See especially IV, 20 and VI, 11.

[3] *Gnostische Schriften in Koptischer Sprache,* Leipzig, 1892 (*Texte und Untersuchungen* VIII), p. 464.

[4] Schmidt, *l. c.,* p. 465.

system.[1] This tends to show that there are at least certain
elements in "Arde'et" that are to be connected with apocry-
phal ideas of ancient Christianity. A more detailed discussion
of these questions, and particularly a full enquiry into the
literary composition and the derivation of Chapters II–VII
cannot be given here. I hope that somebody more fit for this
work than myself may soon undertake the study. For the
present, attention may be called to the following:

It seems to me safe to conclude that the Ethiopic Arde'et, in
the form in which we have it now, was composed at some time
between the 14th and 17th centuries A. D. The *terminus ad
quem* is given by the fact that manuscripts containing this work
belong to the 17th or 18th century;[2] the other date is naturally
suggested (1) by the Amharic influence which appears through-
out the book, showing itself in grammatical constructions,
order of words, neglect of the cases, etc.; and (2) by the
history of Ethiopic literature; for in the 14th century there
was much literary activity in Abyssinia, especially during the
reign of Zar'a Yā'qōb, and a number of magic books are known
to have been translated or composed at that time,[3] among others
a magic work which seems to be closely related to Arde'et, viz.
Asmāta Egzī'ena "The Names of our Lord." Now the ques-
tion arises at once whether Arde'et is an original Abyssinian
composition, or whether it is a translation like the larger part
of Ethiopic literature. The parallels quoted in the foregoing
paragraph do not afford conclusive evidence; for the hypotheti-
cal author of Arde'et may have read them elsewhere and
adopted them into his own composition. However this may be,
we must count with the fact that there is (A) a long and (B) a
short recension of Arde'et: the former is represented by the
text published here; the latter by Basset's translation, published
in his *Apocryphes Éthiopiens.*[4] The short recension corresponds
to ch. II, 17–30 and ch. VIII of the longer one, i. e. it gives
only the names of Christ and the vision of hell. Moreover, we

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[1] Ib. p. 197.

[2] Conti Rossini, *Note per la storia letteraria abissina*, p. 51, mentions
a manuscript in the British Museum, Or. 65, belonging to the XVI. cen-
tury, but in Wright's *Catalogue* no Or. 65 is to be found.

[3] See Conti Rossini, *l. c.*, § 18.

[4] No. VII : *Enseignements de Jésus-Christ à ses Disciples.*

must take into consideration that a number of passages in A
describing Abyssinian magic practices can scarcely have been
translated, and again that there are other passages which seem
to have been badly translated from a foreign language; among
others the word *Kīrābōs* in VIII, 18 may be due to a wrong
reading of an Arabic word (كمريوس for كلديوس), and the
name *Latanāwī*[1] may be explained from the Arabic. I conjec-
ture, therefore, that the author (or compiler) of Arde'et had
certain translations before him—perhaps chiefly chapters II,
VIII, IX—and that he worked them over and incorporated
them into his work, which, after all, may contain very little
written by the man himself. Whatever the relation between
recensions A and B may be, there is no doubt that, in spite of
the somewhat rugged disposition of the matters and the abrupt
transitions, the longer recension was compiled with the intention
to make the whole a single connected narrative. This is shown
by introduction and conclusion; ch. I, 5–7 gives a very brief
idea of what is to be found in the ensuing work and refers to
several of the events narrated in chs. II seq.; and again the
verses IX, 8 seq. recapitulate what has been told in the entire
book.

A few words remain to be said here on what Arde'et contrib-
utes toward our knowledge of the so-called "philosophy of
names." Although the idea of the power of the "name" runs
like a red thread through the whole book, and thus furnishes
new material concerning the results reached by the recitation of
names, the list of such names and their translations, given in
ch. II, 18 seq., is perhaps even more interesting. For here
we learn that, notwithstanding all the humbug and ignorance
connected with the "names" and the *ephesia grammata*, a
great many of them had originally a definite meaning which
was in keeping with the derivation of the word. In *Anān'ēl*,
"forgiver" (II, 20) we easily recognize the Hebrew חַנַנְאֵל[2]
"God is gracious"; *Geyōn* "rich" (ibid.) is very probably the
Hebrew גָּאוֹן[3]; and if *Lāhān, Lāhān, Lāhān* is interpreted

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[1] See below, p. 5.
[2] Cf. חַנִיאֵל and חַנַנְאֵל in Schwab, *Vocabulaire de l'Angélologie*,
Paris, 1897, p. 130.
[3] Cf. גָּאוֹאֵל, *ib.*, p. 90.

here (II, 29) "god of gods," we see that the original meaning
of the Aramaic *'allāhā* or the Arabic *'ilāh* is still reflected;
Menātēr "all-keeper" (II, 24) seems to go back through a
Greek Μενατ(τ)ηρ to a Hebrew-Aramaic מנטר[1]; *Kēnyā* "wise"
(II, 20) may be derived from the Hebrew כניהו[2] another form for
יהויכין "God erects," but its meaning here has been influenced
by that of the Ethiopic word *Kēnyā*,[3] which corresponds to the
Greek τεχνίτης. If we consider how often these names must have
been copied and recopied, and through how many languages
and hands they must have passed, it is only remarkable that
there really are some words which are still intelligible. At the
same time we see again that a large number of these "names"
originated in Hebrew or Aramaic, and that Jewish demonology
and angelology had a very widespread influence among the
Christians of many different nations. Other Hebrew names
represented in our list, which have lost their original meanings,
are: *Īyāhē* (vs. 18), *Yāu* (vs. 26), both as it seems to me, stand-
ing for Ιαω or Yahweh[4]; *Sūrāhē* (vs. 18, standing for Sūrāhēl?),
with which we may compare סורה, or סוריאל or צוריאל[5];
Demāhēl (vs. 18)[6]; *Abyātēr* and *Menyātēr* (vs. 19) correspond
to the Hebrew forms אביתר[7] and *בניתר; *Iyā'ēl* (vs. 22)=
יואל[8]; *Amānū'ēl* (vs. 22)=עמנואל[9]; *Afrā'ēl* (vs. 23)=אפריאל?[10]
Māryōn (v. 23) is probably some derivative of the Aramaic
Mārī[11]; also the names *'Ēl*, *'Elōhē*, *Sabā'ōt*,[12] *Ūrā'ēl* are recog-
nized to be Hebrew at first appearance. There may be one
name in this list which is to be explained from the Arabic, viz:
Latanāwī "he does not delay" (vs. 22); for this may be
لا تأنّى. But a number of Greek names also are to be found
among the Abyssinian *ephesia grammata:* I believe that most
of the names ending in -ōs at least have passed through the
Greek. Such names in -ōs occur quite frequently in Ethiopic
magic literature; six different names are given, e. g., in Arde'et,

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[1] Cf. נטרי, *ib.*, p. 186.   [2] See בניאל, *ib.*, p. 156.
[3] This is sometimes used as an attribute of God or Christ; see Dill-
mann, *Lex. Aeth.*, s. v.
[4] See Schwab, *l. c.*, pp. 141, 142, 290.   [5] *Ib.*, pp. 195, 196, 230.
[6] *Ib.*, p. 104.
[7] This is an Old Testament name; cf. Schwab, *l. c.*, p. 37.
[8] *Ib.*, p. 144.   [9] *Ib.*, p. 212.   [10] *Ib.*, p. 70.
[11] *Ib.*, p. 179.   [12] Sabaoth was well known to the gnostics.

ch. VIII, 24. In this list, again, we meet several Hebrew
names, but it would lead me too far here to treat of all these in
detail. In conclusion, I wish to refer to the parallel passages
given by *Basset*, in his *Apocryphes Éthiopiens*, VIII, pp. 6 and
7, footnotes, and to the very instructive and interesting discus-
sion of the "philosophy of names" by Heitmüller in his book
"*Im Namen Jesu*," Zweiter Teil, *Religionsgeschichtliche Un-
tersuchung*, especially pp. 156 seq.

The *manuscript* from which the following text is published
was acquired in 1900 in Jerusalem, and forms now No. 4 of my
small collection of Ethiopic manuscripts. It consists of 81
leaves of heavy parchment, measuring 19×13 centimeters. The
written space measures 13×10 centimeters on an average. This
space is divided into two columns with a space of 1 cm. between
them, each column containing 19 lines of bold but very regular
and well executed writing. The character of the script and the
condition of the parchment indicate that the manuscript is
scarcely later than the 17th century.

Leaf 1 is blank. Fol. 2 ro–34 vo contain a copy of Arde'et;
fol. 35 ro–51 ro the prayer of Mary at Bārtōs; fol. 51 vo–81 ro
the prayer of Cyprian.[1] The manuscript was written for a cer-
tain Gabra Giōrgīs, whose name appeared at the end of a num-
ber of inserted invocations, but has been erased almost throughout
the book. Such insertions are known to be very common in
Ethiopic prayers. They are doubtless in many cases later addi-
tions, but sometimes it seems as though they belonged to the
originals. All of them, however, are indicated in my transla-
tion by smaller type. I thought it worth while to edit this text
in Ethiopic, even from a single manuscript; for it is desirable
that some, at least, of the Ethiopic magic books should be pub-
lished in the originals. On the other hand, I scarcely believe
that a comparison of many manuscripts would be of much avail
in this case, particularly as my copy is one of the oldest of this
book and presents on the whole a reasonably accurate text; I
have, therefore, dispensed with an elaborate *apparatus criticus*.
There are, of course, some mistakes which I have attempted to
correct from the context. Every case in which my edition dif-

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[1] Both were translated by Professor Basset in his *Apocryphes Éthio-
piens*, Nos. V and VI.

fers from the manuscript has been indicated, except the punc-
tuation, which I have changed in a few cases in order to make
clearer the division of the sentences.   Words which I propose
to omit are enclosed in parentheses, whereas brackets indicate
additions of my own.   I have also deemed it desirable to divide
the whole into chapters and verses, a division which is not found
in the manuscript.   Some later reader, however, has indicated
a division according to the days of the week by placing, in a
very inelegant hand, the words " for Tuesday, etc." on the top
margin of certain pages, but it is not always clear where in the
text he intended to make the division.   We find ዘሙሱስ፡ on fol.
6 vo; ዘረቡዕ፡ on 9 vo; ዘሐሙስ፡ on 16 ro; ዘዓርብ፡ on 21 ro;
ዘቀዳም፡ on 28 ro.; ዘሰሑር፡ on 33 ro.   Besides this there are
a number of marginal notes added by later hands.

The other manuscripts of Arde'et, extant in European libra-
ries, are enumerated in Dr. Conti Rossini's *Note per la storia
letteraria abissina*, p. 51, *s. v. Arde'et*.   In this paragraph we
should read " § 18 " instead of " § 16."   The manuscripts 573,
574, 578 of the British Museum mentioned here do not contain
the work ordinarily called " Arde'et," but hymns addressed
to the Apostles; a mistake must be contained in the figure 65
(see above, p. 4, footnote).

2 ro.   በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ አምላክ፤ ነገረ፡ አርድ ፩ 1
እት፡ ፲ወ፪ ዘከመ፡ ነገሮሙ፡ ኢየሱስ፡ በዘይድኃኑ፡ እምኃጢአት፨   ወለ   2
ከሙኂ፡ ዝንገርከሙ፡ ንሕነ፡ በዘትድኃኑ፡ እምኩሉ፡ ኃጢአት፡ ወእምኩ
ሉ፡ እከይ፡ ነገር፡ ወቀስት፡ እጓለ፡ እመሕየው፨   ወበዝ፡ ድኃኑ፡ እም   3
ኩሉ፡ ፀራዊ፡ ወዓምዝ፡ አርዌ፡ ምድር፡ ወእምኩሉ፡ ዘቦቱ፡ ዓምዝ፡ ዘ
ይቀትል፡ ነፍስ፡ ወሥጋ፤ ወእምኩሉ፡ ሐማም፡ ወድኃሙ፡ [ሥጋ፡]¹ ወ
ቅጥቃጤ፡ አዕፅምት፡ ወ(በዘይድኃኑ፡) እምጽርፈት፡ ወመርገም፡ ወእም
ኩሉ፡ ዓቃብያነ፡ ሥራይ፨   ወበዝ፡ አይኃንክሙ፡ እምኩሎሙ፡ ኃይለ፡   4
ፀራዊ፡ ወዘሞእያ፡ ወአገረርያ፡ ለሰይጣን፡ ወሰይድዋ፡ ከመ፡ ኢይቀረ
2 vo.   ብ፡ ኀቤሆሙ፡ ወዘይድኃኑ፡ እምኩሉ፡ እኩይ፡ እም|ድድቅ፡ ወእም
ጋኔ፡ ቀትር፨   ወዘ(ይ)ድኃኑ፡ እምተገግዛ፡ ነገሥት፤ ወመኳንንት፤ ወ(በ   5
ዘይድኃኑ፡) እቍረሩ፡ መዓቶሙ፡ ከመ፡ ማይ፨   ወበዝ፡ ፈረሀዎሙ፡ ኩ
ሉ፡ ፍጥረት፨   ወበዝ፡ ረከቡ፡ ሞገስ፡ እምኀበ፡ ኩሉ፡ ፍጥረት፡ እጓለ፡   6
እመሕየው፨ ወበዝ፡ ከብረ፡ ወተሰግለ፡ መንበሮሙ፡ ወበዝ፡ ድኃኑ፡ እ

¹ Not in MS.; added according to a MS. of the British Museum (Dill-
mann, No. LXXVIII).

² MS. ፍ.

ምሬይ ፡ እሳት ። ወበዝ ፡ በርሃ ፡ ገጸሙ ፡ ከመ ፡ ፀሐይ ፡ በቅድመ ፡ ኵሉ ፡

ሕዝብ ፡ አረማዊ ፡ ወክርስቲያናዊ ።　　ወኵሉ ፡ ዘተገብረ ፡ ሎሙ ፡ ለጎወጀ ፡　7

አርድእት ፡ ወበዝንቱ ፡ ነገር ፡ አስማተ ፡ ክርስቶስ ።　ወኵሉ ፡ ዘአምነ ፡　8

ወዘጸውዓ ፡ ወዘአንበበ ፡ በዝንቱ ፡ አስማተ ፡ ክርስቶስ ፡ ይድኅን ፡ እምኵሊ

ት ፡ ወአምነ ፡ ኵሉ ፡ ሰብእ ፡ እኩየን ፡ ወአማፅያን ፡ ወጸልሕዋን ፡ ወአም

3 ro.　ኵሉ ፡ ሐማም ፡ ነፍስ¹ ፡ ወሥጋ ፡ ወእምኵሉ ፡ ጋኔነ ፡ ወመናፍስት ፡ ርኩ

ሳን ።　　ወይሰዲድ[፡] ሰይጣን ፡ ወኢይቀርቢ ፡ ኀቤሁ ፡ ወአይገሥሥ ፡ ኀበ ፡　9

ማኅደሩ ፡ ለዘየዐቅብ ፡ ለዝንቱ ፡ ቃላት ፡ ወደኅንዐ ፡ ኀይሉ ፡ ከመ ፡ ኩኅሕ

ወይሰማዕ ፡ ድምፁ ፡ ከመ ፡ ድምፀ ፡ እንበሳ ።　　ወይበርህ ፡ ገጸ ፡ ከመ ፡ ፀ　10

ሐይ ፡ ወይትሜገስ ፡ ቡነ ፡ ኵሉ ፡ ሐዝብ፤ ወይትሌዓለ ፡ መንበሩ ፡ ወይፈ

ይደፍር ፡ ኵብሩ ፡ እምኵሉ ፡ ሰብእ ፡ አለ ፡ ዘየካል ፡ ኵሉ ፡ ፍጥረት ፡ በደ

ብ ፡ ምድር ፡ ወይፈርሁ ፡ ወይርዕዱ ፡ ኵሉ ፡ ሰብእ ፡ በቅድመ ፡ ገጸ ፡ ይደ

ክም ፡ ወያገርር ፡ ኀይሉ ፡ ኵሉ ፡ ፀሩ ፡ ወይከውን ፡ ከመ ፡ ጀወጀ ፡ አርድዕት ።

　　ወቆመ ፡ ኢየሱስ ፡ ማእከሎሙ ፡ ወበሪከም ፡ በትእምርተ ፡ መስቀል ፡ ተና፤　1

ገሮሙ ፡ ወይቤሎሙ ፡ ኢየሱስ ፡ ስምዑኒ ፡ ቃልየ ፡ ወተእዛዘየ ። ወአነ ፡ እ

ሁብክሙ ፡ ኵሎ ፡ ስእለት ፡ ልብክሙ ፡ አንትሙ ፡ አግብርትየ ፡ ወአንትሙ ፡

3 vo.　አዕርክትየ ፡ ወአንትሙ ፡ መ\|ዋርስትየ ።　　ወአነ ፡ ኀረይኩክሙ ፡ እምኵሉ ፡　2

ፍጥረት ፡ እንዘ ፡ እመሕየው ፡ ወወሀብኩክሙ ፡ ሥልጣነ ፡ ከመ ፡ ታንሥኡ ፡

ሙታነ ፡ በኃይማኖት ፡ ርቱዕት፤ ወክመ ፡ ትፈውሱ ፡ ኵሎ ፡ ድውያነ ፡ በመ

ንፈስ ፡ ቅዱስ ።　　ወረስይዎ ፡ ለሰይጣን ፡ ከመ ፡ ኃሥር ፡ በቅድመ ፡ ገጸ ፡ ነ　3

ፋስ ፡ ወይሰዲድ ፡ በጽሎትክሙ ፡ ወይትቀጥቀጥ ፡ ኃይሉ ፡ ወይጕየይ ፡ ወይት

ኃፈር ፡ በቅድሜክሙ ።　　ወአለ ፡ ዘወሀብኩ ፡ ለካልአን ፡ ከመ ፡ ወሀብኩ ፡　4

ለክሙ ፡ በእማን ፡ ፍቁራንየ ፡ አንትሙ ፡ ብርሃንክሙ ፡ ኤ ፡ ዘኢይጠፍእ ፡ እ

ስከ ፡ ለዓለም ፡ ተፍሥሕትክሙኒ ፡ ዘኢየሐልቅ ፡ ለትውልድ ፡ ትውልድ ።　　ወ　5

ካዕበ ፡ ይቤልዎ ፡ አርዳኢሁ ፡ ለኢየሱስ ፡ ክርስቶስ ፡ እምኒ ፡ ዘነብብ ፡ በቃ

ልክ ፡ እግዚአ ፡ ዘተቤ ፡ ዝንቱ ፡ ኵሎ ፡ እስመ ፡ ዘይካልአ ፡ ኪ.የነ ፡ ኵሉ ፡ ሰ

4 ro.　ብእ ፡ መዋዕተነ ። ለእመ ፡ አንተ ፡ እግዚአ ፡ ምስሌነ ፡ \| ወለእመ ፡ ኪ.የክ ፡　6

ተአምነ ፡ ሀበ ፡ እግዚአ ፡ ንጹዐ ፡ ስመክ ፡ ቅዱስ ፡ ወቡሩክ ።　　ወካዕበ ፡

ነበሮሙ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለአርዳኢሁ ፡ ወይቤሎሙ ፡ ኢትፍርሁ ፡ እንከ ፡

ኵሎ ፡ ሕዝበ ፡ ገሥጽዋሙ ።　እስመ ፡ አለ ፡ ዘይካል ፡ ኪ.የክሙ ፡ አንቀልቅ

ሎ ፡ ወኩነ² ፡ ወቀቲል ፡ ኪ.የክሙ፤ ለእመ ፡ ዓቀብክሙ ፡ ቃልየ ³ ወኢይርናቅ

እምኔክሙ ፡ ኵሎ ፡ ዝኩ ።　　ወአፈቅርክሙ ፡ ከመ ፡ ነፍስየ ፡ ወአስተፈሥሕክ　7

ሙ ፡ በጸጋ ፡ ኒፋኅየ ፡ ወእሁብክሙ ፡ ኵሎ ፡ ሕይወተ ፡ ወመድኃኒተ ፡ ነፍስ

ክሙ ።　　እምድኃሩስ ፡ አርኅሙ ፡ ምሥጢረ ፡ ሥርዓን ፡ ሐዲስ ፡ ከሠተ ፡　8

ሎሙ ፡ ወነገሮሙ ፡ ስሞ ፡ ዓቡኡ ።　　ለእመ ፡ ክህልክሙ ፡ ጸውዖተ ፡ ለዝንቱ ፡　9

ስምየ ፡ ትሩኃኑ ፡ እምኃጤአት ።　ወእምኒ ፡ ኵሎ ፡ ኃይሉ ፡ ጸላኢ ።　ወበ

4 vo.　እምሳሊክሙኒ ፡ ዘጸውዓ ፡ ዝንት ፡ ስምየ ፡ ይድኅን ፡ ወ[ኢ]ይትኃፈር ፡ \| ለዓ

ለም ።　　ከማሁ ፡ እ.ድኃኒ. ፡ አእግዚአ ፡ ሊተ ፡ ለገብርክ ፡ //////////// ፡ ዝየ　10

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¹ MS. ሰ.　　　² MS. ወይኩንዎ.　　　³ ቃልየ sec. manu.

ርጊስ ፡ መሕረሪ ፡ ወተገሃሰሊ ፡ እምኵሉ ፡ ኃጢኣት ፨ ወእምስሕተት ፡ ሲደጣ

ን ፡ ወእምኵሉ ፡ እኩይ ፡ ወተማኍዙ ፡ ለገብርከ ፡ ገብሪ ፡ ጊዮርጊስ ፨ ወዓ	11

ርገ ፡ ውስተ ፡ ደብር ፡ ምስለ ፡ አርዳኡ ፡ ወመጽአ ፡ ደመና ፡ ብሩህ ፡ ወጸለሎ

ሙ ፨ ወጸሐፈ ፡ እየሱስ ፡ አስማቲሁ ፡ ቅዱሳት ፡ ወወሀቦሙ ፡ ለአርዳኢ

ሁ ፡ ወይቤሎሙ ፡ ንሥኡ ፡ ወሀብክሙ ፡ ወይኩንክሙ ፡ ደጋ ፡ ወሕይወት ፡ ወ

መድኃኒተ ፨ ወነሥእዎ ፡ ዘንተ ፡ ጎትምተ ፡ ሊቃቲ ፡ መጽሐፍ ፨ ወይ	12

ቤልዎ ፡ ለእየሱስ ፡ እስመ ፡ ንሕነ ፡ ስኡ ፡ ኪሚትታ ፡ አእግዚእ ፡ ወሊቅነ ፡ ለ

ዛቲ ፡ መጽሐፍ ፨ እስመ ፡ አንተ ፡ ትክል ፡ ኪሚትታ ፨	ወካዕበ ፡ ይቤሎ	13

ሙ ፡ እየሱስ ፡ ለአርዳኡ ፡ ወከማሁ ፡ እሙንቴዚ ፡ አልቦ ፡ ዘይከስለክሙ ፡ እ

ንቀልቀሎት ፡ ወ|መዋእት ፡ ኵሉ ፡ ዘቦቱ ፡ ኃይል ፡ ውሉይ ፡ እንሰ ፡ እመ

ሕየው ፡ ወለአጋንንት ፡ እኩዩን ፡ እሰ ፡ ይስሕቱ ፡ ውሉይ ፡ [ለ]ብእሲ ፡ በኃይ

ለ ፡ ዝንቱ ፡ አስማትየ ፨	ወእንተሙ ፡ ሰ ፡ ትመውኡ ፡ ኵሎ ፡ ሰብእ ፡ ወታደ	14

ክሙ ፡ ወታገርሩ ፡ ኵሎ ፡ ኃይለ ፡ ጸላኢ ፡ ወለአጋንንትኒ ፡ እኩዩን ፡ ወርኩሳ

ን ፨ ወለካሙስ ፡ ኃይልክሙ ፡ እይደክም ፡ በዘዚአየ ፡ ኃይል ፡ ወጽንዕ ፨

ወይእኬኑ ፡ ዘቦቱ ፡ ኃይለ ፡ ሃሪማኖት ፡ እምኔክሙ ፡ ይክሥታ ፡ ለዛቲ ፡

መጽሐፍ ፨	ወእንበረ ፡ እዴሁ ፡ ደበ ፡ ርእሱ ፡ ለጴጥሮስ ፡ ወባረኮ ፡ ወመሀሮ	15

ይክሥታ ፡ ለዛቲ ፡ መጽሐፍ ፡ ወተፈትሐት ፡ ወተከሥተት ፡ መዛግብቲሃ ፨

ወርእዮሙ ፡ ከመ ፡ ተፈትሐት ፡ ይእቲ ፡ መጽሐፍ ፡ ወተፈሥሑ ፡ ዓቢይ ፡ ፍ	16

ሥሐ ፨ ወሶቤሃ ፡ እእኩትዖ ፡ ወሰብሕዎ ፡ ወባረኩ ፡ ለስሙ ፡ ወሰገዱ ፡ ለመ

ንበሩ ፡ ለእየሱስ ፡ ክርስቶስ ፡ ወአስተንፃፁ ፡ | ዘንተ ፡ ነገረ ፡ አስተብቍዕያ ፡

ወይቤልዎ ፡ በበይናቲሆሙ ፡ መንክረ ፡ ወመ.ድምመ ፡ ዘኢርኢነ ፡ ርኢነ ፡ ዮ

ም ፨ ወካዕበ ፡ ይቤሎሙ ፡ እየሱስ ፡ ለአርዳኡ ፣ ንሥኡ ፡ እምዝ ፡ ደገም ፡	17

ወዐቀብዋ ፡ ለዛቲ ፡ ቃልየ ፡ ወነገርኒ ፡ ወኢታንስርዋ ፣ ውቂ ፡[1] ነገርኩክሙ ፣ ጠይ

ቁ ፡ ወእእምሩ ፡ ወለብዉ ፡ ከመ ፡ ትርኃኑ ፡ እመንሱት ፡ ወኃጢኣት ፨ እ

ስመ ፡ ዓቢይ ፡ ወክቡርት ፡ ይእቲ ፡[2] ዛቲ ፡ ነገርየ ፡ ወዝንቱ ፡ ስምዐ ፨	ወእ	18

ም.ድኀሬሁስ ፡ ነገሮሙ ፡ እየሱስ ፡ አስማቲሁ ፨	ወይቤሎሙ ፡ እ.የዝ ፡ ብዘ

ል ፡ ግሩም ፡ ሱራዝ ፡ ብዝል ፡ ዓቢይ ፡ ድማዝል ፡ ብዝል ፡ ኃይል ፡	አቀበዲ	19

ር ፡ ብዝል ፡ ባዕል ፡ አብይቴር ፡ ብዝ ፡ መሐሪ ፡ ምንይቴር ፡ ብዝል[:] ቀሣሬ ፨

እናንኤል ፡ ብዝል[:] ተገሃሰሊ ፡ ኬንያ ፡ ብዝ ፡ ጠቢብ	ገየን ፡ ብዝል ፡ ባ	20

ዕል ፨	ሴቃ ፡ ብ ፡ ኩናሪ ፡ ጌቃ ፡ ብዝል ፡ አኃባ ፡ ኵሉ ፨ ሰተናዊ ፡ | ብ[:]	21

ፈጣሪ ፡ ኵሉ ፨	ሰተናዊ ፡[3] እ.የጉፋደ ፡ እ.የኤል ፡ ብዝል [:] ኵሉ ፡ ዘይፈርሀ ፨	22

እማኑኤል ፡ ብዝል[:] ዘኢ.ይጠፍዕ ፨	፮ ፡ ብዝ[:] ረዳኢ ፡ እፍራኤል ፡ መ.ድኀን ፨	23

ማሮየን ፡ ብዝል[:] ዓቃቤ ፡ ኵሉ ፨	ም.ናቴር ፡ ዋላዊ ፡ ኵሉ ፨ ኤል ፡ ኤል ፡	24

ኤል ፡ ብዝል ፡ ኩናኒ ፡ ኵሉ ፨	እኮ ፡ ብ ፡ ተገጋዜ ፡ ኵሉ ፨	አሎዠ ፡ ብ ፡ ጸ	25

ዋሬ ፡ ኵሉ ፡ ያጣ ፡ ብ ፡ መስተፍሥሐ ፡ ኃደ ፡ ብ[:] ፈጣሴ ፡ ኵሉ ፡ ደው

ያን ፨	ያው ፡ ብ ፡ እማን ፡ ርቶ ፨ ጸባኦት ፡ ብዝል ፡ የዋህ ፨ እፍ ፡ ብዝል ፡	26

ትሕት ፨	እፍያኪ.ር ፡ ብ ፡[4] ዕጉሥ ፡ ላዝ ፡ ላዝ ፡ ላዝ ፡ ብ ፡ ንጹሕ ፡ እ.ማኃጢ	27

እት ፡ መስተድዮስ ፡ ብዝል[:] ዴድቅ ፡[5]	እፋር ፡ እፋር ፡ እፋር ፡ [ብዝል:] ወሀ	28

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[1] MS. ቡቂ.	[2] ይእቲ sec. manu.	[3] ሰ sec. manu for ሰ.

[4] MS. ብ: እፍያኪ.ር.	[5] MS. ጸ″: ብ″.

ቢ፡ ወንግኢ፡ አፍርዮን፡ ብሕል፡ መደንገፀ፡ ቃል፡¹ አፍራናታ፡ [ብሕል፡]
ንጉሥ፡ ነገሥት፡፡   ሳንን፡ ሳንን፡ ሳንን፡ ብሕል[፡] አምላክ፡ አማላክት፡   29
ኡራኤል፡ ብሕል[፡] መኩነ፡ መኲንንት፡፡   ወአሎ፡ ሰዒር፡ አምላክ፡ ዘ   30

6 vo. እንበሌሁ፡ በስማ|ይ፡ በላዕሉ፡ ወበምድር፡ በታሕቱ፡ ፤ ውእቱ፡ እግኢ
ኣብሔር፡ ኢየሱስ፡ ክርስቶስ፡፡ ጸባኦት፡ ቅዱስ፡ ቅዱስ፡ ቅዱስ፡ ዘኢየም
ውት፡ እምዝ፡ ዳግም፡ እስከ፡ ለዓለም፡ ዓለም፡ አሜን፡፡   ወእምድኃረ፡ 31
ፈደሙ፡ ነገረ፡ ኢየሱስ፡ አስማቲሁ፡፡   ወካዕበ፡ ይቤሎሙ፡ ኢየሱስ፡ ለአR
ዳጉሁ፡ ሑሩ፡ ወመሀሩ፡ ወስብኩ፡ በስምየ፡ እስ፡ ለምጸ፡ አንጽሑ፤ በ
ዝንቱ፡ ስምየ፡ ወአጋንንት፡ አውፅኡ፡ በዝንቱ፡ ስምየ፡ ወተድኃኑ፡ እም
ዝንቱ፡ ኃይለ፡ ጸላኢ፡ አጋንንት፡፡   ፈደሙ፡ አፉሆሙ፡ በዝንቱ፡ ስምየ፡ ወ 32
ተድኃኑ፡ እምበላዔ፡ እሳት፡ በዝንቱ፡ ስምየ፡፡   ወተረክቡ፡ ምስጋ፡ ደጋ፡
ወሞገስ፡ ፍዱም፡ በኂብ፡ ሹሎሙ፡ አሕዛበ፡ ምድር፡ ወነገሥት፡ በዝንቱ፡
ስምየ፡፡   ወአሎ፡ ዘይክል፡ ኪየክሙ፡ መዋያትክሙ፡ ሹሎ፡ ፍጥረተ፡ ይፈ 33

7 ro. ርሁ፡ ወይርዕዱ፡ ወይደነግዑ፡ እምቅድ|ምክሙ፡ ወይሰይዱ፡ ሹሎ፡ አጋንንት፡
ርኩሳን፡   ወሶበ፡ ታነብርጥ፡ ለዝንቱ፡ ስምየ፡ ከመዝ፡ ቡሉ፡ ሀበነ፡ እግዚኦ፡ 34
በኃይለ፡ ዝንቱ፡ እስማቲከ፡ ደጋ፡ ምስጋ፡ ወሞገስ፡ ፍጹም፡፡   እምኀበ፡
ሹሎሙ፡ አሕዛብ፡ ይፍርሁነ፡ ሹሎ፡ ዘሎሙ፡ ነፍስ፡ ወይርዕዱ፡ በቃለ፡ ዚ
አነ፡፡   ወበኃይለ፡ ዝንቱ፡ አስማቲከ፡ (ወ)ይሰይዱ፡ ሰይጣናት፡ ወአይቅ 35
ረቡ፡ ንበየ፡ ወኢይልክፉኒ፡ ነፍሰ፡ ወምጋየ፡ ሲተ፡ ለገብርከ፡ /////////////
ገየርጊስ፡

     ወሑሩ፡ ፲ወ፪ኤ አርድእት፡ ውስተ፡ ሹሎ፡ አህጉር፡ ነበ፡ ነገሥት፡ ወመኑ፡ ፫ 1
ንንት፡ ወይቤልዎሙ፡ እሙኑ፡ በእግዚአብሔር፡ አምላክ፡ ሹሎ፡ ዘሥጋ፡
ከመ፡ ታእምሩ፡ ወተእመኑ፡፡   ወለአም፡ ተአመንክሙ፡ ኪየ፡ ትድኃኑ፡
በዝንቱ፡ ስም፡ ለመድኃኒ፡፡   ተበዝኡ፡ ሹሎ፡ ሕዝብ፡ በበይናቲሆሙ፡ 2
እስኩ፡ ንግሩነ፡ ከመ፡ ብክሙ፡ ሃይማኖት፡ ወእስከ[፡] ፈውስዎሙ፡³ ለ

7 vo. እሎን|ቸ፡ ድዉያን፡ ወለአም፡ ብክሙ፡ ሃይማኖት፡ ንሕነ፡ ንእመን፡ በእ
ምላክክሙ፡፡   ወይቤልዎሙ፡ አርድእት፡ ለሹሉ፡ ሕዝብ፡ ነው፡ ትር 3
አዩ፡ ወአምፅእዎም፡ ለሹሎሙ፡ ድዉያን፡ ወሕሙማን፡ ንሕነ፡ ንፈ
ውስሙ፤ በደጋ፡ እግዚአብሔር፡፡   ወአንበሩ፡ ፲ወ፪አርድእት፡ ዝንተ፡ 4
አስማተ³ እግዚአብሔር፡ ወሶበ፡ ይዴልዩ፡ ተርኃው፡ ሎም፡ ሰማያት፤
ወርእዩ፡ ርኁወ፡ ወሶበ፡ ርኢይዎሙ፡ ርኁወ፡ ተፈሥሑ፡ ሶበሃ፡ ዓቢየ፡
ፍሥሓ፡ ወበርሃ፡ ገጾሙ፡ እምፀሐይ፡ በቅድ፡ ሹሎ፡ ሕዝብ፡ ወፈረሀዋ
ሙ፡ ወደነገፁ፡ እምቃሙ፡ ሹሎ፡ ሰብእ፡ ወተፈወሱ፡ ሹሎ፡ ድዉያን፤
በዝንቱ፡ ቃሳት፡፡   ከማሁ፡ ፈውሰኒ፡ ሲተ፡ ለገብርከ፡ ////////// ገየርጊስ፡፡   5
ወአምኑ፡ ሹሎሙ፡ ሕዝብ፡ በቃሎሙ፤ ወይቤልዎም፡ በአማን፤ አርድእቸ፡ 6

8 ro. ለኢየሱስ፡ ክርስቶስ፡ አንትሙ፡፡ ጽኁ|ፀን፡ በመንፈስ፡ ቅዱስ፡ ወበሃይማዋ

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¹ MS. መ″፡ ቃል፡ ብ″.   ² ፈውሰሙ prima manu.
³ አስማተ secunda manu.

ት፡ አንትሙ።   ወካዕበ፡ ሑሩ[1] ከመ፡ ይርአዩ፡[2] ሃይማኖት፡ በዘንቱ፡ ጸሎ   7
ት፡ ወበጽሑ፡ ኀበ፡ ተጋብኡ፡ ብዙኃን፡ አጋንንት፡ ወዘንተ፡ ጸሎተ፡ ጸሰዩ፡
ወጸውዑ፡ አስማተ፡ እግዚአብሔር።   ወነሥኡ፡ ሐመደ፡ በእዴሆሙ፡ ወ
አንቃዕደዉ፡ አንሢአሙ፡ አዕይንቲሆሙ፣ ውስተ፡ ሰማይ፡   አስተብቍዕዖ፡   8
ወይቤልዎ፡ ኃቢርሙ፡ በጌቃል፡ ዝርዋም፡ እግዚአ፡ ለኵሎሙ፡ አጋንንት፡
እለ፡ይዕብኡ፡ በኃይለ፡ ዝንቶ፡ አስማቲከ፡ ቅዱሳት፡ ፈደም፡ አፉሆሙ፡ ወ
እርአክም፡ ኃይሎሙ።   ወዘንተ፡ እምድኀረ፡ ይቤ፡ ነዝኁ፡ ሐመደ፡
ላዕሊሆሙ።   ጠፍኡ፡ ወሐልቁ፡ ኵሎሙ፡ አጋንንት፡ ርኩሳን፡ በዘንቱ፡ አ   9
ስማተ፡[3] ክርስቶስ፡ ዎ[]፺፱ አጋንንት፡ ተዘርዉ።   ወካማሁ፡ ዝርዋም፡   10
ለኵሎሙ፡ አጋንንት፡ ወመፃፍርስት፡ ርኩሳን፡ ወለኵሎሙ፡ እለ፡ ይዕብኡ
ሬ።   ወለእለ፡ ይጸንዑሬ፡ ሊተ፡ ለገብርክ፡ ///////////// በኃይለ፡ ዝንቶ፡ አ
ስማቲከ፡ እርኃዜ፡ እግዚኡ፡ እምኡ፡ እኩይ፡ ፀብዕ፤ ወቀትል፡ ወአፈ፡ ፀራ
ዊ፡ ወርግዘት፡ ኩፍንት፡ ወስረት፡ ሐፀ፡ ወውግረት፡ ዕብን።   ወእምዙሱ፡   11
ሱብእ፡ በላእ፤ ወተበላእ፡ ወእምዙሱ፡ ሱብእ፡ ቋሬ፡ ወተቀዋሬ፡ እምዙሱ፡
ሱብእ፡ ገሳሲ፡ ወተገሳሲ፡ እምዙሱ፡ ኃይል፡ ወመስተግኣል፡ እምዙሱ፡ ሱብእ፡
ሐባሲ፡ ወመስተዋድይ።   ወእምዙሱ፡ ተንግሊ፡ ወእምዙሱ፡ መስተግኣሊ፡
ወእምዙሱ፡ ጣዖት፡ ማሪ፡ ወማሪት።   ወእምዙሱ፡ ሥርው፡ ወሥራይ፡
ወእምዙሱ፡ ሱብእ፡ ጸራሬ፡ ወረጋሚ።   ወእምዙሱ፡ በላዕያን፡ ሥን፡ ወስ
ታዕያን፡ ደም፤ ወእምዙሱ፡ ሱብእ፡ ፀር፡ ዝተቤ፡ ወዘገዳም፡ ወእምዙሱ፡
ሱብእ፡ ቀታሊ፡ ነፍስ፡ ወጸናሔ[4]፡ ፍኖት።   እምዙሱ፡ አር[[ዌ፡ ወክይሲ፡   12
ዘቦቱ፡ ኀምዝ፡ ዘይቀትል፡ ነፍስ፡ ወእምዙሱ፡ ሱብእ፡ ዓማጺ፡ ዘየስተግ
ሉ፡ ነፍስ፡ በነፍስ፡ ወእምዙሱ፡ ዘርኢሁ፡ ዘሰማዕኩ፡ ወዘኢሰማዕኩ፤ ወ
ዘተቤ፡ ወዘገዳም፡ ዝርኑቅ፡ ወዘቅሩብ፡ እምዙሱ፡ ዘይመክር፡ እኩ፡
ላዕሊየ፡ እርኃዜ፡ ሊተ፡ ለገብርክ፡ /////////////   እግዚአ፡ መሐረ፡   13
እምዙሱ፡ ሐማም፡ ወምንደቤ፤ ወይኃመ፡ ነፍስ፡ ወሥጋ፡ ወእምዙ
ሉ፡ ሐማም፡ ማቂይ፡ ወጉብጥ፡ ወድዶቅ፡ ወጌነ፡ ቀትር፡ ወሐማም፡
ዘቄላ፡ ወዘ[5]ደጋኅ።   ወእምዝ፡ ኵሉ፡ ይቤ፡ እየሱስ፡ ወ°ኵሱ፡ ሱብእ፡   14
ዘእምነ፡ ወእኅንበስ፡ ወዘተሐፅ፡ ወዘተረፍየ፡ በዘንቱ፡ ጸሎት።   ወይ
ከውዎ፡ ፍጹም፡ ሞገስ፡ ወመግረሬ፡ ፀር፡ ወመስደዲ፡ አጋንንት፡ ወመድ
ኃኒተ፡ ነፍስ፡ ወማኅፀቤ፡ ኃጢአት፡ በይኀናት፡ ዕሰት፡ ይኵዎ፡ ለገብርክ፡
///////////// | /////////////

      ወሶቤሃ፡ ፈጸም፡ ዘንተ፡ ነገረ፡ ፲ወ፪ አርዳእት።   ወሶቤሃ፡ ወሑሩ፡ ኀበ፡ ፴   1
(ኵሉ፡) ሱብእ፡ ፋርስ፡ ወከመ፡ ይስብኩ፡ ወይነግሩ፡ ወይምሐሩ፡ ለኵሉ፡ ሕ
ዝብ፡ ፋርስ፡ በጽሑ፡ ኀበ፡ ፴ወ፪ ነገሥት፡ መመኳንንት።   ወቆሙ፡ ማእከ
ሎሙ፡ ወይቤልዎሙ።   ናሁ፡ እግዚእ፡ ፈነወነ፡[7] ኀቤክሙ፡ ከመ፡ ንንግ   2
ርክሙ፡ ወከመ፡ ንፈውስክሙ፡ ኵሉ፡ ድውዪክሙ፡ በጸጋሁ፡ ለእየሱስ፡

ክርስቶስ ። ወለእመ ፡ ትእመንክሙ ፡ ትረክቡ ፡ ሐይወት ፡ ወመድኃኒተ ፡ ነ
ፍስክሙ ፡ ወለእምሂ ፡ ዓቢይክሙን ፡ ሰሚጎን ፡ ነገሩ ፡ ወትእዛዝዝ ። ናሁ ፡ ይ
ኩንክሙ ፡ እግዚአብሔር ፡ በመዓቱ ፡ ወእልዖ ፡ ዘየዮኅኒክሙ ፡ ሰዕር ፡ አማ
ልክት ፡ ዘተእመንክሙ ።   ወተምዕዐ ፡ ሰቤሃ ፡ ጁሉ ፡ ሰብአ ፡ ወሐዝብ ፡ ወ   3

10 ro. ይቤልዎሙ ፡[1] ለጎወጁአርዶይእን ፡ እንዘ ፡ ሰብአ[:] | ከማነ ፡ አንትሙ ፡ በአይ ፡
ጉብር ፡ ዘተፈውሱ ፡ ድውያ ፡ ወታወጾኡ ፡ አጋንንተ ፡ በቃልክሙ ። እይ ፡
ቴ ፡ ህሉ ፡ አምላክክሙ ፡ ጥዩቀ ፡ ንጉሩ ፡ ከመ ፡ እእመንክሙ ፡ ንሕነ ።   ወ   4
ህሉ ፡ ጁብእሲ ፡ ዘአምዘመይ ፡ ለሰብአ ፡ ፋርስ ፡ ዘአምነ ፡ በስሙ ፡ ለኢ
የሱስ ፡ ክርስቶስ ፡ ዘስሙ ፡ ቂሮስ ፡ ወብእሲቱ ፡ እንተ ፡ እነዝ ፡ ጋኔን ፡ ዘስ
ማ ፡ ሱሬቅ ፡ ሰገይ ፡ ቀድሟሁዎሙ ፡ ለጎወጁ አርዶይእን ፡ ወይቤሎሙ ፡ እን   5
ሰ ፡ እምከመ ፡ ወዓአኩ ፡ እምክርሁ ፡ እምየ ፡ አመንኩ ፡ በስሙ ፡ ለኢየሱስ ፡
ክርስቶስ ። ወኢእምሰኩ ፡[2] በዕዱ ፡ አማልክት ፡ ወእንተሙሰ ፡ ብዑን ፡ እን
ትሙ ። በአማን ፡ አርዶይቹ ፡ ለክርስቶስ ፡ አንትሙ ፡ እለ ፡ ትክቡ ፡ ፀበረ ፡
ወምሂረ ፡ ለጁሉ ፡ ሰብአ ፡ ወበጸሎትክሙ ፡ በአማን ፡ ይትፈወሱ ፡ ጁሉ ፡

10 vo. ድውያን ፡ ወሐሙማን ። ወበቃልክሙሂ ፡ ይወጾኡ ፡ አጋንንተ ፡ ር[ክ]ሱሳን ።
ወእእ ፡ ኪየክሙ ፡ አመንኩክሙ ፡ ንዑ ፡ ፈውስዋ ፡ ለብእሲትየ ፡ ወለእማ
ሩ ፡ ጁሉ ፡ ሰብአ ፡ ሃይማኖትክሙ ።   ወይቤልዎ ፡ ለቂሮስ ፡ ጎወጁአርዶይእ   6
ት ፡ ኢትፍራህ ፡ እቂሮስ ፡[3] ትእምን ፡ በክርስቶስ ፡ ናሁ ፡ ትትፈወስ ፡ ብእሲት
ክ ፡ በርትዕት ፡[4] ቃል ፡ ሃይማኖት ። ወእደዊሰ ፡ ውስተ ፡ ጉራታ ፡ ወጸዩ
ጁሎሙ ፡ ላዕሌሃ ፡ ወበረክዋ ፡ በእደዊሆሙ ።   ወይቤ ፡ ጁሎሙ ፡ ኅቡ
ሙ ፡[?] በስሙ ፡ ሕብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፫ አምላክ ። ወእንበዑ ፡[5]   7
ዘንት ፡ እስማት ፡ እግዚአብሔር ፡ ወይቤ ፡ ዓእ ፡ ርኩስ ፡ ጋኔን ፡ በዒለስ
አስማት ፡ ክርስቶስ ፡ ወሰፍሑ ፡ እደዊሆሙ ፡ ኃቡረ ፡ እንቃዕደዉ ፡ እንዚአ
ሙ ፡ አዕይንቲሆሙ ፡ ውስተ ፡ ሰማይ ።   ሰአሉ ፡ ወጸልዩ ፡ ወይቤ ፡ ኃቢ   8
ርሙ ፡ ሀበነ ፡ እግዚአ ፡ በኃይለ ፡ ዘንቱ ፡ አስማቲክ ፡ ኃይለ ፡ ወሥልጣነ ፡ ፯

11 ro. ይማኖት ፡ ርቱዕት ፡ | በዘንፈውስ ፡ ጁሉ ፡ ድውያን ፡ ወሐየዛ ፡ ወሐሙማነ ።
ሀበነ ፡ እግዚአ ፡ በኃይለ ፡ ዘንቱ ፡ አስማቲክ ፡ [ኃይለ ፡] ወሥልጣነ ፡ ሃይማኖት ፡   9
ርቱዕት ፡ ሀበነ ፡ እግዚአ ፡ በዘናወጾእ ፡ ጁሉ ፡ አጋንንተ ፡ ወመመናፍስተ ፡ ርኩ
ሳን ፡ በኃይለ ፡ ዘንቱ ፡ አስማቲክ ፡ መድኃኒተ ፡ ወመገረሬ ፡ ፀር ፡ በሃይማኖት ፡
ርቱዕት ፡ ወምገሰ ፡ ፍዱም ፡ በነብ ፡ ጁሎሙ ፡ እሕዛብ ፡ ወነገሥት ፡ ወመሠን
ንት ፡ ምድር ፡ ሐይወት ፡ ወመድኃኒተ ፡ ዘለምድር ፡ ወዘበሰማያት ።   ሀበነ ፡   10
ንስሐ ፡ መንፈሳዊት ፡ እንተ ፡ ትመይጠነ ፡ ኀቤከ ፡ በጁሉ ፡ መዋዕለ ፡ ሐይወ
ትነ ። ሀበነ ፡ ሃይማኖት ፡ ርቱዕት ፡ ወጸሎት ፡ ቅዱስ ፡ መስደዬ ፡ ጁሉ ፡
ሕማመ ፡ ነፍስ ፡ ወሥጋ ፡   ይጹዋ ፡ ለጁሉ ፡[6] ለገብርክ ፡   11
ወመርኩቤ ፡ ፈውስ ፡ ወትገባረ ፡ ሰብአ ፡ መማጻፀ ፡ ኃጢእት ፡ ወደም   12

11 vo. ሳቴ ፡ ጁበሳ ፡ ወጌጋይ ፡ ሀበነ ፡ ፍዱም ፡ ስእለ†ተ ፡ ልብነ ፡ እንተ ፡ እምነቤ
ክ ።   ሀበነ ፡ ጽንን ፡ ወገርማ ፡ መፍርህ ፡ ዘንባውእ ፡ ወፈደክም ፡ ኃይለ ፡   13

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1 MS. ይቤሎ ፡ ሟሙ ፡   2 Sec. man. add. ፣ (between ኩ and ኣ).

3 ኣ add. sec. man.   4 ት sec. man.

5 MS. ወእንብኡ.   6 Sec. man.: MS. originally ይጹሱ.

ቱሉ፡ ፀር'፡ ወጸላእነ፡¹ ሀበ፡ ሃይማኖት፡ ርትዕት፡ ማኅተምዝ፡ እሩሀ
ሙ፡ ወመልጐምዝ፡ ልሶዶሙ፡ ወማዐፀዊ፡ ጕርጒሆሙ። ለቱሉሙ፡ እለ፡
ይትዋቀሱ፡ ወይትናገሩ፡ በነገር፡ እኩይ። ሀበ፡ ሃይማኖት፡ ርትዕት፡ 14
መጽንን፡ ሐቋነ፡ ወመጠብዮ፡ ልብነ፡ መጼንዬ፡ ነፍስ፡ ከመ፡ ኢንፈር
ህ፡ መዓልት፡ ወሌሊት፡ መኑት፡ ንጉሥ፡ ወመኪንንት። ሀበ፡ እግዚኦ፡ 15
ሃይማኖት፡ ርትዕት፡ ወጸሎት፡ ቅዱስ፡ ከመ፡ ኢይክህሱነ፡ ቱሉ፡ መካልዮ
ን፡ ወዓማፀዖነ፣ ወዘርኸር፡ ምክሮሙ፡ ወአጥፍአ፡ ሐሲና ልሶሙ፡ ወእ
ንግልጋሆሙ፡ ወአጥፍአ፡ ዘየቡ፡ በልሶዶሙ፡ ወአቀብጽ፡ ዘይትናገሩ፡ በእ
ፉሆሙ። ሀበ፡ እግዚኦ፡ ሃይማኖት፡ ርትዕት፡ ወጸሎት፡ ቅዱስ፡ በH 16
ይጐይይ፡ ወይይፍጽ፡ ጸናፌት፡ ፍኖት፡ ወቀትለተ፡² ነፍስ፡ ቀጥቀጥ፡ ወል
ታሆሙ፡ ወኩናቶሙ፡ ወይስበር፡ አቅስስቲሆሙ፡ ወእሕዛዎሙ።   ሀበ፡ 17
ጥበበ፣ ወእእምሮ፡ የዋነት፡ ወተዐግሦት፡ ትሕትና፡ መንፈሳዊት፡ ከመ፡ ናጵም
ር፣ ወንሰቡ፡ በዘኢየስሕተነ፡ ሰይጣን፡ ወከመ፡ ኢየዉድቀነ፡ ውስተ፡ ግበ፡ ኃ
ጢአት፡ ሀበ፡ ኃበዪ፡ ሬርኤት፡ ወተስፋ፡ አሜን።   ወበሃይማኖት፡ ርትዕት፡ 18
ከመ፡ ንርከብ፡ ዐሣት፡ በንቤክ፡ አም፡ ዐስት፡ ፍዳ፡ ወአም፡ ዐስት፡ ቱኜ፡ አ
ሜ፯፡ ይርከበነ፡ ሣህልክ፡ በቅድሜክ፡ ትፍሥሕት፡ ዘኢየሐልቅ፡ ወበረከተ
ዘኢየሐልፍ፡ ወንጽገብ፡ በረከተ፡ ቤትከ፡ በዳኅና፡ ወሰሳላም፡ እምዐለተ፡
እኪት። ሀበ፡ ሃይማኖት፡ ርትዕት፡ ወጸሎት፡ ቅዱስ፡ በዘኢይክህሰነ፡ ነቃ 19
ብየ፡ ሥራይ፡ እኅሠር፡ ወአርጓር፡ | ፈውሶሙ፡ ወንስት፡ ኃይሎሙ፡ ወዘርዶ
ቱሎ፡ ምግባሮሙ።   ሀበ፡ ሃይማኖት፡ ርትዕት፡ ወጸሎት፡ ቅዱስ፡ ከመ፡ 20
ኢይክህሱነ፡ ስዱይነ፡ ወረጓቢነ፡ ዘደረገሙነ፡ በስርክ፡ ወበነጉህ፡ በፀሐ
ይ፡ ወወርኅ፡ በእድባር፡ ወበአው'ግር፡ በስብሐት፡ ወበዐጣን፡ ታቦተ፡ ገ
ሲሶሙ፡ ወማየ፡ (የ፡) ኔዲሮሙ፡ ወምድር፡ ጕድጉዳም፡ በዝንቱ፡ እለ፡
ይረግሙነ፡ ኢትትዓምዖሙ፡ ቱሉ፡ ስእለት[፡] ልሶሙ፡ ወኢትትወከፍ፡ ዐጣዮ
ሙ፡ ወመርገሞሙነ፡ ይግባእ፡ ዴስ፡ ርእሶሙ፡ ወይሡረዉ፡ ለዓለም፡ ዓ
ለም፡ አሜን። ሀበ፡ ሃይማኖት፡ ርትዕት፡ ወጸሎት፡ ቅዱስ፡ በዘኢይክሀ 21
ሰነ፡ አማልክት፡ እኩይነ፡ ይምስስ፡ ጣዖቶሙ፡ ወአጥፍአ፡ መንበሮሙ።
ሀበ፡ ብርኀነ፡ ሐዲስ፡ ወእብርሁ፡ ዐዕይነተ፡ ልብነ፡ ወአስስል፡ ዐቅፍተ፡ እም
[እገ]ሪነ።⁴ ወምርሐነ፡⁵ ውስተ፡ ፍኖት፡ ርትዕት፡ ወእብጽሐነ፡ ኃበ፡ ዘን |
ፈቅር፡ በሰላም፡ ንብጸሕ   ሀበ፡ ሃይማኖት፡ ርትዕት፡ ወጸሎት፡ ቅዱስ፡ 23
ወባቁዓ፡ ማሕየዊተ፡ እውርይ፡ መንፈስ፡ ቅዱስ፡ እምስማይ፡ እንተ፡
እምነቤነ፡ ይኩነ፡ ፈውስ፡ ለቱሉ፡ ድውይነ፡ ወሐሙማነ።   ወባርክ፡
ፍሬነ፡ ውጡደ፡ ዘርእነ፡ ለተውልድነ፡ እስከ፡ ለዓለም፡ አሜን።   ሀበ፡ ወ 24
ዘንት፡ ቱሉ፡ ዘበብ፡ በፉ'ነ፡ ወበለሳንነ፡ ይብጽሐነ፡ ኃበ፡ ማኅደርከ፡
ልዑል፡ ወኃበ፡ ጽርሐ፡ ቅይሳተ፡ ስብሐቲከ፡ ዘንት፡ ዘእኅልነ፡ ኃቤከ፡ ወ

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¹ MS. ፀረ'ነ and ''ተነ.   ² Corrected from ቀትለተ.   ³ MS. ሰ.

⁴ The original reading has been made illegible by an indistinct correction.

⁵ ር sec. man.

ጸለዪ፤ ኅቤክ፤ ኢይገባእ፤ ዕራቁ፤ ስእሰኅን፤¹ ፍጡነ፤ ተራይእ፤ የም፤ በ
ዛቲ፤ ዕለት።　　ሀበነ፤ ሃይማኖት፤ ርጕዕት፤ ኍብረ፤ ወብዕል፤ ወሞገስ፤ ፍጹ　25
መ፤ እምነ፤ ቍሎም፤ አሕዛብ፤ ወነገሥት፤ ወመኳንንት፤ ም.ድር።　　ክ　26
መ፤ አንተ፤ ታዴምን፤ ይመና፤ ወትክው፤ ማየ፤ ውስተ፤ ገጸ፤ ለም.ድር።

13 vo.　ወከማሁ፤ አዝንም፤ ወከዑው፤ | ውስተ፤ ገጸየ፤ ሞገስ፤ ሳዐሌየ፤ ወይኩኒ።
ልብስ፤ ድርዓ፤ ወወልታ፤ መ.ድኃኒት፤ ክመ፤ ይርሀ፤ እንተ፤ ትኪ.ድን፤ ወ
ትሕቀፍ፤ እገሊዓ፤ ታሕ፤ ክነፊዓ።　　ከማሁ፤ ሕቀፈኒ፤ ወሰውረኒ፤ በጸላሎ
ት፤ ክነፊክ፤ በወልታ፤ መ.ድኃኒትክ፤ ወበየማነ፤ እዴክ፤ ቅዱስ፤ ወበኃይል
ክ፤ ጽኑዕ፤ አጽንዐኒ፤ እምአሉ፤ መቍሠኅትክ፤ ወመዓትክ፤ ወአውዕዪ.ነ፤ በ
ግርማክ፤ ስገብርክ፤ ////////////　　ሃበ፤ ፈቃ.ርክ፤ ይኩን፤ አርኡ፤ ኃይለ　27
ክ፤ ወሥልጣነክ፤ የም፤ በዛቲ፤ ዕለት፤ ቅድስት፤ ፍጡነ፤ ፈውሳ፤ ሰዛቲ፤
ብእሲት፤ ወኪ.ያየ፤ ክመ፤ ያእምሩ፤ ወክመ፤ ብነ፤ ሃይማኖት፤ ርጕዕት፤
ክመ፤ ዘበእማን፤ አርራእቲክ፤ ንሴ፤ ወክመ፤ አንተ፤ ፈጠርክነ፤ ወሰሐኩነ፤
ዘበእማን፤ ክመ፤ አልቦ፤ ባዕድ፤ አምላክ፤ ዘእንበሌክ፤ በሰማይ፤ በዐሰ፤

14 ro.　ወበም.ድር፤ በታሕቹ። ሲ.ክ፤ ይደሉ፤ ስብሐት፤ ወአኩቴት፤ ሰዓለም፤
ዓለም፤ አሜን።　　ወእም.ድኃረ፤ ፈጸሙ፤ ጸሎቶሙ፤ ወስእለቶሙ፤ ስምዖ　28
ሙ፤ እግዚአብሔር፤ እም.ስማይ፤ መቍ.ድሱ፤　　ወወሀሮሙ፤ ኵሎ፤ ስእሰት፤
ልቦሙ፤ [ስ] ፤ወⷀአርድእት፤ ወያፍሕፀ፤ መንፈሶሙ፤ ውስተ፤ እዘና፤ ወሐ
ጸብዋ፤ በማየ፤ ጸሎት፤ ሰይእቲ፤ ወሐይወት።　　ወትንሥእ፤ ሶቤሃ፤ ሰገ　29
ይት፤ ሶሙ፤ ወየበበት፤ ወተራሥሐት፤ ዓቢየ፤ ፍሥሐ።　ወወፅአ፤ ሰይጣ
ን፤ በጸሎት፤ ፤ወⷀአርድእት፤ ወክመዝ፤ ፈውሰፈ፤ ሰዛቲ፤ ብእሲት፤　ወ　30
ክማሁ፤ ፈውሰፊ፤ እግዚአ፤ ቍሎ፤ ሕማም፤ ነፍሰየ፤ ወሥጋየ፤ ወአርኍቅ፤
ቍሎ፤ አጋንንት፤ እም.ሳዕለ፤ ገብርክ፤ /////////////|　　ወርእዮሙ፤ ክመ፤　31
ተፈወስት፤ ይእቲ፤ ብእሲት፤ ቍሎሙ፤ ነገሩሥት፤ ወመኳንንት፤ ወአሕዛብ፤
መንፈቆሙ፤ ስ፤ | እስ፤ እያዳምኑ፤ ጠፍኡ፤ ወትሠዐሩ፤² እስክ፤ ሰዓለም፤ ዓለ
ም፤ አሜን።　　ወእሰሰ፤ አምኑ፤ ድኍኑ፤ እም.ሙ፤ ሕማም፤ ወም.ንዳቤሃ፤
ስነፍሶሙ፤ በዝንቹ፤ እስማጐ፤ ክርስቶስ።　　ክማሁ፤ እ.ድኃኒ፤ ወባልሐኒ፤ እ　32
ግዚአ፤ በኃይል፤ ዝንቹ፤ እስማጐክ፤ ሰገብርክ፤ //////////////　　ወይቤ፤　33
እ.የሱስ፤ ቍሎ፤ ዘአምኑ፤ ወዘጸውዐ፤ ዝንተ፤ ስም.የ፤ ይ.ድኍን፤ ወኢ.ይትኃፈ
ር፤ ሰዓለም፤ አሜን።　　ክማሁ፤ እ.ታስኃፍረኒ፤ ሲ.ት፤ ሰገብርክ፤ //////////////　34
//////　ወቍሎ፤ ዘተሐፅበ፤ ወዘተረቅየ፤ በጸሎት፤ ፤ወⷀ፤ አርድእት፤ እ.ይቅረ　35
ብ፤ ንቤሁ፤ ቍሎ፤ ኃይል፤ እኩይ፤ ወመ.ናፍስት፤ ርኩሳን።　　ወስ.ድ.ድ፤ ቍ　36
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ሱ፤ ወሥጋሁ፤ ሰገብርክ፤ /////////////////|　ወክማሁ፤ እግዚአ፤ እ.ድኍኒ፤ በኃ

15 ro.　ይል፤ ዝንቹ፤ እስማጐክ፤ | ወበጸሎት፤ ቅዱሳን፤ አርድእቲክ፤ ዕቀብ፤ ነፍስ
የ፤ ወሥጋየ፤ ሰገብርክ፤ ////////////////////　　ወሜም.ዓ፤ ስቂርስ፤ ሳዐሰ፤ ቍሎ　37
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፤ወⷀአርድእት።　　ወትበሁሉ፤ ሕዝብ፤ ርእዩ፤ ወአንክሩ፤ ወተአመኍ፤ በ

ፐወጀአርዲእት ፡ ወበክርስትስ ፡ ዘእጽንን ፡ ጸሎት ፡ ፐወጀአርዲእት ፡ ወበክርስት
ስ ፡ ይክብር ፡ ወይትሴዓል ፡ መንፈሱ ፡ ወይድኅን ፡ እመንሱቱ ፡ ወያገርር ፡ ሐይ
ለ ፡ ሕሉ ፡ ፀሩ ፡ ወጸላኢቱ ።   ከማሁ ፡ አድኃኒ ፡ እግዚእ ፡ እመንሱት ፡ ባር 39
ከኒ ፡ ወዐቀበኒ ፡ ወተማኅፀኒ ፡ ሊተ ፡ ለገብርከ ፡ //////////////////// በሐይስ ፡ ዝ
ንት ፡ አስማቲክ ፡ አልዐል ፡ መንበርየ ፡ ወእትሕት ፡ ወሃሥር ፡ ፀርየ ፡ ወጸላ
እየ ፡ ወቀጥቀጥ ፡ ታሕተ ፡ መከየደ ፡ እገርየ ፡ ለገብርከ ።

15 vo. ለዓለም ፡ ዓለም ፡ አሜን ።   ሕሙም ፡ | እለ ፡ አምኑ ፡ በስመ ፡ ክርስትስ ፡ ን 40
ዑ ፡ ንንበር ፡ ወናፍዕሎሙ ፡ ለእሱንት ፡ አርዲእት ፡ ለክርስትስ ። ወናጥፍ
እ ፡ አማልክቲሁ ፡ ወናዉዒ ፡ በእሳት ፡ ወኢናምልክ ፡ ባዕዱ ፡ አማልክት ፡
ዘእንበሌሆሙ ። ወእንመን ፡ በጸሎቶሙ ፡ ከመ ፡ ኒዮሃን ፡ እምኮሉ ፡ መቅ
ሠፍት ፡ መዓቶ ፡ ለእግዚአብሔር ፡ ዘየደይድ ፡ ወይትከስ ፡ እማነበልባስ ፡
እሳት ።   ወአስተጋብእ ፡ አማልክቲዎሙ ፡ ወአውዕዩ ፡ በእሳት ፡ ወሐልቁ 41
ሕሉ ፡ አማልክቲዎሙ ። ወአለ ፡ ዘዘርኡ ፡ እማውስቴትሙ ።   ከማሁ 42
አሕልቆሙ ፡ እግዚእ ፡ ለሕሙም ፡ እጋንንት ፡ ወመናፍስት ፡ ርኩሳን ፡ እለ ፡ ይ
በልዑ ፡ ሥጋ ፡ ወይስትዩ ፡ ደመ ። ወይቀጠቅጡ ፡ አዕፅምተ ፡ ወየስሕቱ ፡
ውሱደ ፡ ሰብእ ፡ ስ.ይ.ይመ ፡ እግዚእ ፡ በሐይስ ፡ ዝንቱ ፡ አስማቲክ ፡ ወበጸ

16 ro. ሎት ፡ ቅዱሳን ፡ አርዲእቲከ ፡ እምሳዕለ ፡ ገብርከ ፡ ////////////////////   ወተመ 43
ይጡ ፡ ኀበ ፡ እግዚአብሔር ፡ አምላክ ። ወድኃኒ ፡ በስዕት ፡ ፐወጀአርዲእ
ት ፡ ወኮኑ ፡ ጌራ ፡ ወመሐሪየኒ ፡ ወተባረኩ ፡ ትዉልይደሙ ፡ እስከ ፡ ለዓለም ፡
ዓለም ፡ አሜን ።   ወከማሁ ፡ ባርከኒ ፡ እግዚእ ፡ በሐይስ ፡ ዝንት ፡ አስማቲክ 44
ወበጸሎት ፡ ፐወጀአርዲእት ፡ ዐቀበኒ ፡ ወተማኅፀኒ ፡ ሊተ ፡ ለገብርከ ። ////////
//////////////////// ለዓለም ፡ ዓለም ፡ አሜን ።

    ወእምዝ ፡ ተንሥኤ ፡ ወሑሩ ፡ ፐወጀአርዲእት ፡ እ[ም]ድኃሪ ፡ ፈወሱ ፡ ሕ 📓 1
ሉ ፡ ድዉያነ ፡ ወሐሙማኒ ።   ወይቤሉ ፡ እሎንቱ ፡ አርዲእት ፡ ንዑ ፡ ንሑ 2
ር ፡ ሀገረ ፡ ስይም ፡ ወገሞራ ፡ ንንግሮሙ ፡ ወነዘዝዘሙ ። ወእንፍራሕ ፡ ሞ
ት ፡ ዘበም[ድ]ር ፡ በእንተ ፡ ስሙ ፡ ለእግዚአብሔር ፡ ወእግዚአብሔርስ ፡ ሀ
ሎ ፡ ምስሌነ ፡ ወአልቦ ፡ ዘይክለነ ፡ ኪያነ ፡ በዝንት ፡ ስሙ ፡ ለመድኃኒነ ።   ወ 3

16 vo. ሀለዉ ፡ እሙንቱ ፡ | እለ ፡ አምዐዐዋ ፡ ለእግዚአብሔር ፡ በእከየ ፡ ምግባር
ሙ ፡ ወእለ ፡ አርኩሱ ፡ ነፍሰሙ ፡ በብዝኅ ፡ ሐጢአትሙ ። ወእለ ፡ ረስዕ ፡
ነፍሰሙ ፡ ከመ ፡ እንስሳ ፡ ንዑ ፡ ፍቡዐ ፡ ልበነ ፡ ወእንፍራሕ ፡ ኪያሆሙ ፡
ወንገሥዐሙ ፡ ዐርቶሙ ፡ ቃል ።   ወበጽሑ ፡ ሀገረ ፡ ስይም ፡ ወገሞራ ፡ ወሰበ 4
ኩ ፡ ወመሀሩ ፡ ወይቤልዎሙ ፡ እሙኒ ፡ በእግዚአብሔር ፡ አምላክ ፡ ዘውእ
ቱ ፡ ፈጣሪክሙ ። ወንሕነሰ ፡ እሜኒ ፡ ሞትነ ፡ በእንተ ፡ ስሙ ፡ ለክርስትስ ፡
ዓደየ ፡ ዐዤተነ ፡ በስማየትነ ።   ወንረክብ ፡ ረባሕ ፡ ንሥአ ፡ ጸጋ ፡ ዓስበ ፡ ወሕ
ይወተ ፡ ቦኅቤሁ ።   ወእመ ፡ ዓቢይክሙኒ ፡ ስሚዓ ፡ ገሪነ ፡ ወትእዛዝነ ፡ ሀሎ ፡ 5
እግዚአብሔር ፡ አምላክነ ፡ ውእቱ ፡ ይኩንንክሙ ። ወለሰመስ ፡ ስማዕክ
ሙ ፡ ቃለ[ነ ፡ ወ]ትእዛዘነ ፡ ይትሐደግ ፡ ለክሙ ፡ ሃጢአትክሙ ፡ ወይቀርር ፡

17 ro. እግዚአብሔር ፡ መዓት ፡ እምኔክሙ ።   ወለእመስ ፡ ተ}ሳሕክሙ ፡ ወሃበ 6
እክሙ ፡ ኅቤሁ ፡ እታምልኩ ፡ ባዕዱ ፡ አማልክት ፣ እስመ ፡ አማልክትስ ፡ አል
ቦ ፡ ዘየድኃንክሙ ።   ኢትሑሩ ፡ ኀበ ፡ ብእሲት ፡ ብእሲ ፡ ወእትቅትሉ ፡ ነፍስ ፡ 7

ቢጽሕክሙ ፡ ከመ ፡ ኢይቀትልክሙ ፡ እግዚአብሔር ፡ ሰቡነ ፡ ገገዘም ፡ እሳት ።

ናሁ ፡ ቀርቦ ፡ ወበጽሐ ፡ ጓልቀትክሙ ፡ ወትከውን ፡ ረኃብ ፡ ወብድብድ ፡ ት 8

ጠፍዕ ፡ ወትማስን ፡ ወትከውን ፡ ከመ ፡ ዘኢተፈጥረት ፡ ብሔርክሙ ።   ወዘ 9

ንተ ፡ ሶበ ፡ ይኤዝዘዎሙ ፡ ፲ወ፪ኣርዳእንት ፡ ተምዕዑ ፡ ወኣብዱ ፡ ሶቤሃ ፡

ወጸረፉ ፡ ብዙኅ ፡ ጽራፌታ ፡ ላዐሴሆሙ ፡ ወኣኃዘዎሙ ፡ ለ፲ወ፪ኣርዳእንት ፡

ወይቤልዎሙ ፤ ለምንት ፡ ዘኢገአምር ፡ ትእዜዝ ፡ ተኣዘዘነ ፡ አንትሙ ።   10

ናሁ ፡ ንቀሣልስክሙ ፡ ንሕነ ፡ እስከ ፡ ንርኣይ ፡ ዘይድኅነክሙ ፡ የዐም ፡ እምኣ

ደነ ፡ ሰሊክሙ ፡ ዘርእስክሙ ፡ ትንዑደ ፡ እነዘ ፡ ኣልብክሙ ፡ | ረደኤ ።   ወካ 11

ዐበ ፡ ይቤልዎሙ ፤ ፲ወ፪ ኣርዳእንት ፡ እስመ ፡ ጥቡነ ፡ ንሕሰ ፡ በሃይማኖት ፡

ርትዕት ።   ወጽኑዓን ፡ በመንፈስ ፡ ቅዱስ ፡ ኢንፈርሀ ፡ ኪያክሙ ፡ ንሕነ ፡ ወኢ

ትክሉ ፡ ቀቲለ ፡ ኪያነ ፡ ሀሎ[፡] እግዚአብሔር ፡ ዘየረድአነ ፡ ወዘየድኅነነ ፡

እምእዴክሙ ፡ የዐም ፡ ወእንትሙስ ፡ ዘኣልብክሙ ፡ ኃይል ፡ ወጽኑዐ ።   እ 12

ስመ ፡ ርኩሳን ፡ ወርጉማን ፡ አንትሙ ፡ በ፦ጢኣት ፡ ስሣኃ ፡ ዘኣልቦ ፡ ፍጻሜ ፡

አንትሙ ፡ ወኣሠርጓሙ ፡ ኢደዊሆሙ ፡ ወኣገሪሆሙ ።   ወወረደ ፡ ወመጽአ ፡ 13

መልእክ ፡ እግዚአብሔር ፡ እምሰማይ ፡ ኁበ ፡ ፲ወ፪ ኣርዳእንት ፡ ዘኩ ፡ መን

ፈቀ ፡ ሴሊት ፡   ወይቤሎሙ ፡ ኢትፍርሁ ፡ ሐዋርያት ፡ ኣግብርት ፡ እግዚአብ

ሔር ፡ ጓሩያን ፡ ወጽኑዓን ፡ በመንፈስ ፡ ቅዱስ ።   ወስገዱ ፡ ሶቤሃ ፡ ዐብረኪ

ሆሙ ።   ወሶቤሃ ፡ ጸዕዩ ፡ ወስእሉ ፡ ወጸውዑ ፡ ዘንተ ፡ እስማተ ፡ እግዚአብ |ሔ

ር ፡ ፈተሐ ፡ መዋቅሕቲሆሙ ፡ ሶቤሃ ፡ ወበርኃ ፡ ገጸሙ ፡ እምፀሐይ ፡ ወወርኁ ፡

በቀድም ፡ ቹሉ ፡ ወይቤሉ ፡ ፲ወ፪ ኣርዳእንት ፡   ርእዩኬ ፡ ከመ ፡ ኣድጓዘ ፡ 15

እግዚአብሔር ፡ ኣምላክነ ፡ ወተፈትሐ ፡ መዋቅሕቲነ ፡ በኃይስ ፡ ኣምላክነ ።

ወሶበ ፡ ርእየዎሙ ፡ ከመ ፡ ተፈትሐ ፡ መዋቅሕቲሆሙ ፡ ወኢኣምኑ ፡ ቹሎ 16

ሙ ፡ እንበለ ፡ ፬ ዘስሙ ፡ ሎጥ ፡ ወካዐበ ፡ ይቤልዎሙ ፡ ለ፲ወ፪ኣርዳእንት ።

ናሁ ፡ ንወድየክሙ ፡ ውስተ ፡ እቶነ ፡ እሳት ፡ ወእስከ ፡ ንርኣይ ፡ ዘየወፅአክ 17

ሙ ፡ እምዝንቱ ፡ እሳት ።   ወካዐበ ፡ ይቤልዎሙ ፡ እሎ፡ንቱ ፡ ኣርዳእንት ፡ እ 18

ሳትስ ፡ ይከውን ፡ ከመ ፡ ማይ ፡ ቄሪር ፡ በፈቃደ ፡ እግዚአብሔር ፡ ኣምላክ

ነ ።   ወማይኒ ፡ ይከውን ፡ እሳት ፡ ዘንበለ ፡ ፈቃደ ፡ እግዚአብሔር ፡ ኣምላ

ክነ ፡ ኣልቦ ፡ ዘይሰክፈነ ፡ ወይገስስነ ፡ እሳት ፡ ኪያነ ።   ወይ|ቤሎሙ ፡ ሎ 19

ጥ ፡ ለዙሎሙ ፡ ሕዝብ ፡ ኢትግበሩ ፡ ዘንተ ፡ ገገረ ፡ ወከመዝ [2] ኢትጽርፉ ፡

ላዐሴሆሙ ፡ ንው ፡ ንው ፡ ንስማዕ ፡ ገገሮሙ ፤ ወንዕቀብ ፡ ትእዜዞሙ ፡   እስ 20

መ ፡ በኣማን ፡ ኣርዳእንት ፡ ርቱዓ ፡ ሃይማኖት ፡ ውእቶሙ [3] ኣንስ ፡ እትኣመ

ን ፡ በጸሎቶሙ ፡ ወኢየሐውር ፡ በገበርኩሙ ፡ ወኢይተሉ ፡ ኣሥረ ፡ ዚኣክ

ሙ ።   ወሶበ ፡ ይስምዑ ፡ ዘንተ ፡ ገገረ ፡ ሎጥ ፡ ወትምዑ ፡ ቹሎሙ ፡ ሕዝብ ። 21

ወይቤልዎ ፡ እንብስ ፡ እምከመ ፡ ተኣምንኬ [4] ኪያሆሙ ፡ እስኩ ፡ ንርኣይ ፡ ከ

መ ፡ ያድኅነክ፤ ዘርእስሙ ፡ ኢይክሉ ፡ ኣድጓዩ ።   ወኣጥብኣ ፡ ልቦ ፡ ሎ 22

ጥ ፡ ሶቤሃ ፡ ወኃብረ ፡ ምስለ ፡ ፲ወ፪ ኣርዳእንት ፡ ወኣንደዱ ፡ ምስብዒተ ፡ ገ

ብ ፡ እሳት ፡ ሶቤሃ ።   ወይቤልዎ ፡ ኣርዳእንት ፡ ሎጥ ፡ ኢትፍራህ ፡ ወኢትደ 23

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[1] MS. ሳ.   [2] ኢትግብሩ ፡—ወከመዝ repeated in MS. (dittography).
[3] MS. እንትሙ.   [4] MS. originally "ክሙ.

19 ro.	ንግፀ፡ ልብክ። ናሁ፡ እግዚአብሔር፡ ምስሌከ፡ ወእቼ፡ ይድኅነከ። ወ	24
	ጸለዩ፡ ፲ወ፪ አርድእት፡ ዘንተ፡ አስማተ፡ ክርስቶስ፡ ወነሡ፡ ሐመደ፡	
	በእደዊሆሙ፡ ወዘንኅዋ፡ ውስተ፡ እሳት። እንዘ፡ ይብሉ፡ ረስዮ፡ እግዚአ፡	
	ለዝንቱ፡ እሳት፡ ከመ፡ ማይ፡ ቄሮር፡ እንዘ፡ ይኔጽሩ፡ በዕዐይንቲሆሙ፡	
	ጽሉ፡ ሐዝብ። ወይቤሉ፡ እስመ፡ ንሕነሰ፡ ሎሙ፡ ዓቃብያነ፡ ሥራይ፡ ና	25
	ምስሎሙ፡ እምነ፡ ጽሎሙ፡ ዐደው፡ ዘእምሡጡ፡ ነሁ፡ ይእዜኒ፡ ነሀቡ	
	ሙ፡ ፈውስ። ወወሀብዎሙ፡ ፲ወ፪ ጽዋዓ፡ ምሱአ፡ ለ ፲ወ፪ አርድእት፡ ወ	26
	ጸለዩ፡ አርድእት፡ ኀበ፡ እግዚአብሔር። ወእንበለ፡ ዘንተ፡ አስማቲሁ፡ ለእግ	
	ዚአብሔር፡ ወይቤሉነ፡ እንተ፡ እግዚአብሔር፡ እምላእከነ፡ ወመዲኅነ፡ [ስ	27
	ር፡] ለዝንቱ፡ ፈውስ፡ በኀይል፡ ዘንተ፡ አስማቲከ፡ ከመ፡ ኢይክህሉነ፡ ቀቲለ፡	
19 vo.	ኪያነ። ወከመ፡ ይትኃፈሩ፡ እላንቱ፡ | ሐዘበ፡ ምድር፡ ወዓቸቡ፡ ገጾሙ፡	28
	ሶቤሃ፡ ወይቤሉ። በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወነሡ፡	
	ወስቱዩ፡ ወእልቦ፡ ዘክህሎሙ፡ ዝንቱ፡ ጽሉ፡ ተገዛእ። በጽሉ፡ እመ፡	29
	ከአርዋሙ፡ ወስእንዎሙ፡ ወዌጵትሙ። ወተበህሉ፡ በበይናቲሆሙ፡ ጽሉ፡	
	ሐዝብ ፩ ኢርኢነ፡ እስከ፡ ዮም፡ እንከ፡ እሎንተ፡ እኩያነ፡ ምግባረ ፩ ዘእዶ	30
	ክሎሙ፡ ጽሉ፡ ሰብአ፡ ወኀይለ፡ መዋቅሕቲነ፡ ከሙ፡ እሳት፡ ረስዮ። ወለእ	
	ሳኒ፡ ረሰይዎ፡ ከመ፡ ማይ፡ ቄሮር፡ ወበጽሉ፡ እመ፡ ኩነዎሙ፡ ወስ	31
	እኖሙ፡ ንሕነ፡ ምንተ፡ ንገብሮሙ፡ ንስድዶሙ፡ እምህገርነ፡ ለ፲ወ፪ አር	
	ድእት። ወይቤልዎሙ፡ ለጽሎሙ፡ ስደም፡ ወገሞራ፡ ርእዩከ፡ ኃየ	32
	ሉ፡ ለእግዚአብሔር፡ ለዘኪያነ፡ ይድኅነ፡ እም[አ]ይዴክሙ። እንትሙስ፡	
20 ro.	አልብክሙ፡ ኃይል፡ ወጽነዐ። ወሑሩ፡ | እምይእቲ፡ ሀገር፡ ወይቤል	33
	ዋ፡ ለሎጥ፡ ነጋ፡ ፍጡነ፡ ፃእ፡ ምስሌነ፡ እምዛቲ፡ ሀገር። እስመ፡ ናሁ፡	
	በጽሐ፡ ኃልቀታ፡ ለዛቲ፡ ብሔር፡ ወወፅአ፡ ሎጥ፡ ምስለ፡ ደቂቁ፡ ወ	
	ብእሲቱ፡ ወረገምዋሙ፡ ለሐዝብ፡ ስደም፡ ወገሞራ፡ ፲ወ፪ አርድእት፡	
	ወነገሩ፡ ፀለ፡ እገሪሆሙ። ወአውረደ፡ እግዚአብሔር፡ እምሰማ	34
	ይ፡ ነደ፡ እሳት፡ ሳዕሌሆሙ ፩ ጠፍኡ፡ ወትሥረዉ። እስከ፡ ለዓለም፡ ዓ	
	ለም፡ አሜን፡ ፲ወ፪ እናቅዱያ፡ ለይእቲ፡ ሀገር፡ ወሐለቁ፡ ጽሎሙ፡ በ	
	እንተ፡ ጽርፈቶሙ፡ ለ፲ወ፪ አርድእት፡ ከመ፡ ይኩን፡ ስምዓ፡ ሳዕሌሆሙ።	
	ወእልሁ፡ ዘተርፈ፡ እምውስቴቶሙ፡ ኮነ፡ በድወ፡ ከመ፡ ዘኢተ[ፈ]ጥረ ቸ።	
	ወከማሁ፡ እጥፍእሙ፡ ወሙርዓሙ፡ ሰፀረ፡ ዘእየ፡ ወለሰብሳትየ፡ ሌተ፡ ለ	35
20 vo.	ገብርክ፡ //////////// እድኅነኒ፡ እግዚኦ፡ እምእሰ፡ ይፀብኡነ፡ መናፍስት፡	
	ርኩሳን፡ ወእኩያን፡ ሰብኣ ፩ ወዓማፀያን፡ እለ፡ ይፀብኡ፡ ሴሊት፡ ወመዓ	
	ልት፡ እነሥሮሙ፡ ወስድያ፡ እምኔየ፡ በኃይል፡ ዝንቱ፡ አስማቲከ፡ ዐቀ	
	በኒ፡ ወተማኅፀኒ፡ ወሙውረኒ፡ ወኪያኒ፡ ለገብርክ፡ //////////// ወኮነ፡	36
	ሎጥ፡ ኃሩያ፡ ለእግዚአብሔር፡ ወተባረክ፡ ወድኅነ፡ በከመ፡ ተእምነ፡ በጸ	
	ሎት፡ ፲ወ፪ አርድእት። ወኮነ፡ ሎጥ፡ ጽኑዕ፡ በርትዕት፡ ሃይማኖት።	
	ወከማሁ፡ ረስዩኒ፡ እግዚኦ፡ ወእድኅኒ፡ ወእሙዕጹኒ፡ እምጽሉ፡ ፀብእ፡	37
	ወመንሱት ፩ ወነገር፡ እኩይ፡ ወቅስተ፡ በኃይል፡ ዝንቱ፡ አስማቲከ፡ ወበጸ	

ሎት ፡ ፲ወ፪ ፡ አርድእት ፡ ሲተ ፡ ሰገብርከ ፡ /////////////   መሐረፈ ፡ ወተግ 38
ሃሰፈ ፡ ወኢትርጓቅ ፡ እምነየ ፡ ጽሎ ፡ ዝኬ ።   አምላኪየ ፡ አንተ ፡ እግዚአየ ፡

21 ro. ሐቀፈፈ ፡ በየማነ ፡ ኢደ ፡ ጽኑዕ ፡ እጽንዓፈ ፡ | ሲተ ፡ ሰገብርከ ፡ ////

     ወዝንተ ፡ እምድኅረ ፡ አስተርአዩ ፡ ፲ወ፪ ፡ አርድእት ፡ ሁሩ ፡ ውስተ ፡ ጽሎ ፡ ፯ 1
አህጉር ።   ወተራከቡ ፡ በውስተ ፡ ፍኖት ፡ ኀበ ፡ ተጋብኡ ፡ ፲፬ወ፱ ፡ የገሥት ፡
ወ፻፷ ፡ አህጉር ፡ እንዘ ፡ ይሰግዱ ፡ ሰአማልክት ፡ ባዕዳን ።   ወበጽሐ ፡ ///// [1]
፲ወ፪ ፡ አርድእት ፡ ወይቤሉ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩እ
ምላክ ። ኩኑ [2] ፡ ኅሡራነ ፡ ወተኃፈሩ ፡ ሹሉም ፡ እለ ፡ ታመልክዎ[ሙ] ፡ ሰአ
ማልክት ፡ ባዕዳን ።   ወእለ ፡ ተእመንክሙ ፡ በስመ ፡ አምላክነ ፡ ተርጓኩ ፡ በዝ
ንቱ ፡ አስማተ ፡ ክርስቶስ ።   ወዝንቱ ፡ ሶበ ፡ ይቤሉ ፡ ፲ወ፪ ፡ አርድእት ፡ ወ 3
ተጋብኡ ፡ ፲፬ወ፱ ፡ ሳዕለ ፡ ፲ወ፪ ፡ አርድእት ፡ ወፈቀዱ ፡ ይቅትልዎሙ ፡ ወጸለዩ ፡
አርድእት ፡ ሶቤሃ ፡ እንዚአሙ ፡ አዕይንቲሆሙ ፡ ወእልዒሎሙ ፡ ሐሊናሆሙ ፡
ወሰሬሆሙ ፡ እደዊሆሙ ፡ ወስተ ፡ ሰማይ ።   ወይቤሉ ፡ በ፯ሕሊና ፡ ኃቢ 4

21 vo. ርሞ ፡ | [እ] ለእሱ ፡ ሰብሑ ፡ ወዘምሩ ።   ወይቤሉ ፡ ቡሩክ ፡ አንተ ፡ እግዚ 5
እ ፡ አምላክነ ፡ እኩት ፡ ወስቡሕ ፡ ስምከ ፡ ሰዓለም ። እስመ ፡ ንሕነ ፡ አገ
ብርከ ፡ ሰእለ ፡ ንጔወዕ ፡ ስመከ ፡ ወተረ ፡ ሐየው ፡ ወይእዜፈ ፡ ስምዛ ፡
እግዚእ ፡ ስእለተ ፡ ልብነ ፡ ወኢተረስየነ ፡ ስባተ ፡ ጸላኢ ።   አዱጛዝ ፡ በኃይ 6
ለ ፡ ዝንቴ ፡ አስማቲክ ፡ እምዝንቱ ፡ ሕዝብ ፡ ወገገሥት ፡ ወመኳንንት ፡ ወእ
ኩለነ ፡ ምግባር ፡ አስተኃፍሮሙ ፡ በቅድሜነ ፡ ወበይናሬ ።   ወአድክም ፡
ኃይሎሙ ፡ ከመ ፡ ማዕረ ፡ እንጓስት ፡ ወአዘርዘር ፡ ምክሮሙ ፡ ከመ ፡ ኢይክ
ህሉነ ፡ ኪየነ ፡ መዋዕተነ ፡ አሜን ።   አዱጛዝ ፡ እግዚእ ፡ አምላክነ ፡ በኃይ 7
ለ ፡ ዝንቴ ፡ አስማቲክ ፡ እምሹሱ ፡ እኩይ ፡ ሰብእ ፡ ወልሕዋን ፡ እለ ፡ ይቀ
ትሉነ ፡ በኃይለ ፡ ዝንቴ ፡ አስማቲክ ፡ አሜን ።   አዱጛዝ ፡ እግዚእ ፡ አምላ 8

22 ro. ክነ ፡ በኃይለ ፡ ዝንቴ ፡ | አስማቲክ ፡ አምሹሱ ፡ እኩይ ፡ ወጋኔ ፡ ቀትር ፡ ወ
ይድቅ ፡ (ወጋኔ ፡ ቀትር ፡) በመዓልት ፡ ወበሌሊት ፡ ስደይሙ ፡ ወአርርጓቆ
ሙ ፡ ከመ ፡ ኢይፆብዑ ፡ ኪየነ ፡ ወይትኃፈሩ ፡ በጸጋ ፡ ኂሩትክ ፡ አሜን ።
አዱጛዝ ፡ እግዚእ ፡ አምላክነ ፡ በኃይለ ፡ ዝንቴ ፡ አስማቲክ ፡ እምሹሱ ፡ ሰብ 9
እ ፡ መካርየን ፡ ወገፉዓየን ፡ ወተንጋልየን ፡ ቀጥቀጥ ፡ ኃይሎሙ ፡ ወሠርዝ
ር ፡ ምክሮሙ ፡ ወአጥፍኦ ፡ ሐሊናሆሙ ፡ አሜን ።   አዱጛዝ ፡ እግዚእ ፡ አ 10
ምላክነ ፡ በኃይለ ፡ ዝንቴ ፡ አስማቲክ ፡ እምዝ ፡ ይደገፅ ፡ ወይጓምር ፡ ፤ፉ
ስነ ፡ ወሥጋነ ፡ ወአርዊ ፡ ም,ድር ፡ ወከይሲ ፡ ወዘይደርፍ ፡ ወይነስክ ፡ በስነ ፡
ወበልሳኑ ፡ ወየሐንጥብ ፡ በጽፍሩ ፡ ስድድ ፡ ወአገናሙ ፡ እምነየ ፡ አሜን ።
አዱጛዝ ፡ እግዚእ ፡ አምላክነ ፡ በኃይለ ፡ ዝንቴ ፡ አስማቲክ ፡ አምሹሎሙ ፡ ፃቃ 11

22 vo. ብየ ፡ ሥራየ ፡ እለ ፡ ይስተ፡ዕልዉ ፡ ፤ፉስ ፡ ወእለ ፡ ይገብሩ ፡ ፈውስ ፡ በማዕ
ስ ፡ ወበመተርጓስ ፡ በሐፍ ፡ ወበጽፍረ ፡ ዐይነ ፡ ወበጽጉረ ፡ ርእስነ ፡ ወበጽፍሩ [4] ፡
እግርነ ፡ ወበጽጉረ ፡ አዕይንቲነ ፡ ወበጽጉረ ፡ ልብስነ ፡ ወበጽጉረ ፡ ዐጣቅነ ፡ ወ
ጓበ ፡ ንበልዕ ፡ ወንስቲ ፡ እምውስተ ፡ ጽሉ ፡ ፤ፉስነ ፡ ወሥጋነ ፡ አር
ዱስ ፡ ፈውስ ፡ ወሐትት ፡ ኃይሎሙ ፡ ከመ ፡ ሐመድ ።   ወይኩኑ ፡ ከ

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[1] ፤ብ was rubbed out here.   [2] MS. ኮኑ .   [3] MS. ይ .   [4] MS. ወበጽጉረ.

መ ፡ ማይ ፡ ቤሪር ፡ ወከመ ፡ ሸረር ፡ ልምሱም ፡ ከመ ፡ ኢይክሀሱነ ፡ ሹሉ ፡
ሰብእ ፡ መዋያተነ ፡ አሜን ። እድጓዜ ፡ እግዚእ ፡ አምላክነ ፡ በኃይል ፡ ዝነ 12
ቸ ፡ አስማቲከ ፡ እምኅቡ ፡ መቅሠፍት ፡ መጻትክ ፡ ወነገር ፡ ቅስት ፡ ወአ
ለ ፡ ይትዋቀሡነዚ ፡ ይኩኑ ፡ ስቁራነ ፡ በኃ ፡ ሹሉ ፡ ሰብእ ። ወአለ ፡ ይት
መነዐዚ ፡ ያውርድ ፡ ሎሙ ፡ እግዚአብሔር ፡ መቅሠፍት ፡ መጻቸ ፡ ላዕሌሆ
23 ro. ሙ ፡ አሜን ። እድጓዝ ፡ እግዚእ ፡ አምላክነ ፡ በኃይል ፡ ዝንቸ ፡ | አስማቲ 13
ከ ፡ እምፀብኣ ፡ ሰይጣን ፡ እምፍትወት ፡ ዘየስሕቸ ፡ እምነ ፡ ሹሉ ፡ መሣግረ ፡
ሞት ፡ ወአስትጎፍ'ር ፡ ለሰይጣን ፡ ይጉይይ ፡ ወይትኃረር ፡ ወኢይቀርብ ፡ ንቤ
ነ ፡ ወይትቀቀጥ ፡ ኃይሉ ፡ ወይዘረዉ ' ፡ ከመ ፡ ሐመር ፡ ምክሩ ፡ አሜን ።
እድጓዝ ፡ እግዚእ ፡ አምላክነ ፡ በኃይል ፡ ዝንቸ ፡ አስማቲክ ፡ እምኅቡ ፡ ሰብ 14
እ ፡ መካርየን ፡ ወመስተዋድይን ፡ በነገር ፡ ወበልሳን ' ፡ ወዘርዝር ፡ ምክር
ሙ ፡ ወምንትር ፡ ልሳዮሙ ፡ በመጥባሕት ፡ አሜን ። እድጓዝ ፡ እግዚእ ፡ 15
አምላክነ ፡ በዝንቸ ፡ አስማቲክ ፡ እምነዳጥ ፡ መዋዕል ፡ እምዕለት ፡ እኪት ፡
ወእምስአታት ፡ መንሱት ። ዕቀበኒ ፡ ወተማነፀዚ ፡ ነፍስየ ፡ ወሥጋየ ፡ ወአነ
በረፊ ፡ በዳጓና ፡ ወበሰላም ፡ ሊት ፡ ለገብርክ ፡ //////////////// እድጓዝ 16
23 vo. እግዚእ ፡ አምላክነ ፡ በኃይል ፡ ዝንቸ ፡ አስማቲክ ፡ እምኅቡ ፡ ፀራዊ ፡ ለእ
ለ ፡ ይቀትሉ ፡ ነፍስነ ፡ ይሰበር ፡ ኃይሎሙ ፡ ወይትቀ'ጥቀጥ ፡ ወልታዖሙ ፡
ወኩዋቶሙ ፡ ወእነጓዛዎሙ ፡ ይግባእ ፡ ደበ ፡ ርእሶሙ ። እድጓዝ ፡ እግዚ 17
እ ፡ አምላክነ ፡ በኃይል ፡ ዝንቸ ፡ አስማቲክ ፡ እሞት ፡ ኃጢአታ ፡ እምበሳዪ ፡
እሳት ፡ ንርክብ ፡ ሣህስ ፡ ወምሕረተ ፡ በቅድሜክ ፡ ወኢንትኃፈር ፡ በነ
ቤክ ፡ በይኃሪት ፡ አሜን ። እድጓዝ ፡ አምላክነ ፡ በኃይል ፡ ዝንቸ ፡ አስ 18
ማቲክ ፡ እምሕማም ፡ ወደካም ፡ ወቅጥቃጤ ፡ አዕፀምት ፡ ሥጋሁ ፡ ወነ
ፍሱ ። ወፍጡነ ፡ ፈውስ ፡ በጸጋ ፡ ኔሩትክ ፡ ለገብርክ ፡ //////////////// 19
እድጓዝ ፡ እግዚእ ፡ አምላክነ ፡ በኃይል ፡ ዝንቸ ፡ አስማቲክ ፡ እምሕማም ፡ 20
ማቄይ ፡ ወግብጥ ፡ ወሐማም ፡ ዓይን ፡ ወርእስ ። ወአግኣሥ ፡ እግዚእ ፡ 21
ወአሰስል ፡ እምኔየ ፡ ወአንሥኤ ፡ እምይቀትየ ፡ ሊት ፡ ለገብርክ ፡ ////////////////
24 ro. | //////////////// አሜን ። እድጓዝ ፡ እግዚእ ፡ አምላክነ ፡ በኃይል ፡ ዝንቸ ፡ አ 22
ስማቲክ ፡ እመቅሠፍት ፡ ለነገርየ ፡ ወእምእንበዐ ፡ ለአዐይንትየ ። አርትዐ
እገሪነ ፡ ውስተ ፡ ፍኖተ ፡ ሰላም ፡ ወእብርሀ ፡ አዐይንተ ፡ ልብነ ፡ ወምርሐነ ·
ወሴስየነ ፡ በሥናይ ። ሀበነ ፡ እግዚእ ፡ እእምር ፡ ዘእንበለ ፡ ጎዝን ፡ [ወ]እ
ምር ፡ (ወ)ዘእንበለ ፡ ኑፋቄ ። ወምላዖ ፡ ውስተ ፡ ልብት ፡ ትፍሥሕት ፡ ወሐ
ሤት ፡ ለገብርክ ፡ //////////////// አሜን ። እድጓዝ ፡ እግዚእ ፡ አምላክነ ፡ 23,24
በኃይል ፡ ዝንቸ ፡ አስማቲክ ፡ እምነ ፡ ሹሉ ፡ ጎዝን ፡ ወነፀላ ፡ ወእምኅቡ ፡
ጓሑም ፡ ዘበምድር ፡ ወዘበሰማያት ፡ ዘእንበለ ፡ ቅደው ፡ ወእምኅኔ ፡ ይ
ይን ፡ ወእሳት ፡ ዘይትደር ፡ ጸጸዊ ፡ ዘበምድር ፡ ትፍሥሕት ፡ ወዘበሰማያት ፡
ሐይወት ፡ እታሕጉሴ ፡ ሊት ፡ ለገብርክ ፡ //////////////// ሀበ ፡ ዝንት ፡ 25,26
24 vo. ሹሉ ፡ ዘበብነ ፡ በእ|ፉነ ፡ ወሰእልነ ፡ ወኢትረስዐነ ፡ ከመ ፡ ካልእነ ፡ ሕዝብ ፡
እላ ፡ አፍቅ'ረ ፡ እምኅቡ ፡ ፍጥረት ፡ እጓለ ፡ እመሕየው ፡ ባርክነ ፡ ወተማ

ሀብሰ ፡ ዐቀብ ፡ ወተማኅፀ ፡ ወአጽንዕ ፡ ዘአጽናዕኮ ፡ ለሰማይ ፡ ዘእንበለ ፡
ዓምድ ፡ ወለምድርኒ ፡ ዴበ ፡ ማይ ፡   ከማሁ ፡ አጽንዒ ፡ እግዚኦ ፡ ሊተ ፡   27
ለገብርከ ,   በሃይል ፡ ዝንቱ ፡ አስማቲክ ፡ ወሃይል ፡ መንጎ   28
ሥጣክ ፡ ወበጽንፅ ፡ መንበርክ ፡ እንተ ፡ እግዚአብሔር ፡ አምላክ ፡፡   አድ
ኃዝ ፡ እምሦሱ ፡ እኩይ ፡ ዘለምድር ፡፡ ወእምሦሱ ፡ እኩይ ፡ ሹኔ ፡ ዘበሰ
ማያት ፡፡ ዐቀብ ፡ ወተማኅፀ ፡ እምዝ ፡ ዳግም ፡ ከመ ፡ ኢይክሀሱኒ ፡ ሹሱ ፡
ሱብእ ፡ እኩይን ፡   ለገብርክ ፡ /////////////   ዘይቡ ፡ በእፉሆሙ ፡ ወ   29,30
በቃሎሙ ፡ ወዘይዴልዩ ፡ በልቦሙ ፡ እምሦሱ ፡ ዘየዓቢ ፡ ሹኔ ፡ ዘበሰማየ
25 ro. ት ፤ ወእምዘንቱ ፡ ሹሱ ፡ እድኃዝ ፡ በሃይል ፡ ዝንቱ ፡ አስማቲክ ፡ ወበጽንዕ ፡
መንበርክ ፡ ወበልዕል ፡ ማኅደርክ ፡፡ ወበስብሐት ፡ መንግሥትክ ፡ ዘኢ
ይትኍሠት ፡ ምሱዕ ፡ ወምጡቅ ፡ ዘኢየሐልቅ ፡ ኔሩትክ ፡   እድኃዚ ፡   31
ወባለሐኒ ፡ በዝ ፡ ዓለም ፡ ወበዘይመጽእ ፡ ዓለም ፡ ይኩን ፡ ሚህልክ ፡
ወ(በ)ምሕረትክ ፡ ሳዕሌየ ፡ ሊተ ፡ ለገብርክ ፡ /////////////// እሜን ፡፡   ኢትር   32
ኃቅ ፡ እምኔዝ ፡ ወእንተ ፡ ሀሱ ፡ ምስሌየ ፡ ወተረ ፡ በሹሱ ፡ ዜኬ ፡ ፍጡነ ፡ ት
ራድኣ ፡ የም ፡ በዛቲ ፡ ዐሰት ፡ የስተርእ ፡ ኔሩትክ ፡ በሳዕሌየ ፡፡ ወይኩን ፡
ፈቃድክ ፡ ወሥምረት ፡ ዘእክ ፡ ወንሕሰ ፡ ኤንክል ፡ ፈጽሞት ፡ ለዘንቶ ፡ ነገር
ክ ፡፡   ወለከሰ ፡ ሹሱ ፡ ይትፈጸም ፡ በቃልክ ፡ ወበትእዛዝክ ፡ ፈጽም ፡ ለ   33
ነ ፡ ብዝኃ ፡ ሚህልክ ፡ ወምሕረትክ ፡ ወመርኃትክ ፡ ይምላእ ፡ ፍዱሙ ፡
ትፍሥ[ሕ]ት ፡ ወሐሤት ፡ ውስተ ፡ ልብነ ፡፡   ወዘንተ ፡ ሹሱ ፡ ዘሰአልነ ፡ ወዘ
25 vo. ኀበብነ ፡ ኄቤክ ፡ ይ|ትፈጸም ፡ ፍጡነ ፡ ትራድኣ ፡ የም ፡ በዛቲ ፡ ዐሰት ፡
ወከማሁ ፡ ስማዕ ፡ ጸሎትየ ፡ ዘሰእልኩ ፡ ኄቤክ ፡ እነ ፡ ገብርክ ፡ ////////////   34
////// ለክ ፡ ስብሐት ፡ ወእኩቴት ፡ ለዓለመ ፡ ዓለም ፡ እሜን ፡፡   ወዘንተ ፡   35,36
ነገረ ፡ እምድኃሪ ፡ ፈጸም ፡ ወሀሎሙ ፡ እግዚአብሔር ፡ ስእስተሙ ፡ ወሹሎ[3] ፡
ፈቃደ ፡ ልቦሙ ፤ በከመ ፡ ተአመኑ ፡ ስምያሙ ፡ ስእስተሙ ፡፡   ወይቤሎሙ ፡   37
እግዚአብሔር ፡ ለኦርዳሱሁ ፡ ዘዚአየ ፡ አገብርቱየ ፡ ጽዳን ፡ በፃይማሞት ፤ ነ
ኔየ ፡ ወአነ ፡ ኃረይኩክሙ ፡ እምሹሱ ፡ ፍጥረት ፡ እጎለ ፡ እመሕየው ፡ ነሥ
ኡ ፡ ወሀብኩክሙ ፡ ጸጋ ፡ ምሱ ፡ እምጠሰ ፡ ሰማይ ፡ ወእምስፍሐ ፡ ለም
ድር ፡ ፈደፋደ ፡ ኪያክሙ ፡ አፍቀርኩ ፡ ወሀመርኩ ፡፡   ይእዜኒ ፡ ነገሩ ፤   38
26 ro. ወአስምዑ ፡ ለሹሱ ፡ ፍጥረት ፡ ዘኪያክሙ ፡ አምነ ፡ ኪረየ ፡ | እምነ ፤ ወበጸሰ
ትክሙ ፡ ይድኃን ፡፡   ወኪያክሙ ፡ ዘእምነ ፡ ናሁ ፡ ትሬኔየ ፡ የም ፡ ከመ ፡
እነ ፡ እቀሥፆሙ ፡ በመዓትየ ፡፡   ወእዘርዓሙ ፡ ከመ ፡ ሐመድ ፡ በምድር ፡ እ
ስመ ፡ ለመዓትየሰ ፡ ኢይክሱ ፡ ጸዋረ ፡ ስማየት ፡ ወምድር ፤ ሹሱ ፡ ፍጥረት ፡
ይፈርሁ ፡ ወይርዖዱ ፡ ወይደነግዐ ፡፡   ወዘንተ ፡ ስሚያሙ ፡ እሳቤ ፡ አር   39
ድኢት ፡ አእኩትዖ ፡ ለእግዚአብሔር ፡ ወስብሐዖ ፡ ለአምላከሙ ፡፡   ወይቤል
ዎሙ ፡ ለሹሎሙ ፡ እሕዛብ ፡ እንተሙኔ ፡ አቦይክሙኔ ፡ ስሚጓ ፡ ነገረ ፡ ወት
እዛዘዝ ፡   ወሰሃ ፡ ደንገዑ ፡ ወተሀውኩ ፡ በፍርሃት ፡ ውስተ ፡ ልቦሙ ፡   40
ወአማልክቲሆሙ ፡ ተሀረዉ ፡ ወጠፍኡ ፡ እስክ ፡ ለዓለም ፡ በዘንትሰ ፡ ጸሰት ፡
አስማቲ ፡ ክርስቶስ ፡፡   ወሰበ ፡ የኀትቡ ፡ ገጾሙ ፡ ወሰባ ፡ ይጸልዩ ፡ ወየነ   41

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26 vo. ብቡ ፡ ዘንተ ፡ አስማተ ፡ ክርስቶስ ፡ ወየብስ ፡ | እደዊሆሙ ፡ ወእገሪሆሙ ፡ ከ
መ ፡ ዐፀ ፡ ወተሰብረ ፡ አቅስስቲሆሙ ፡ ወአሕዛሆሙ ፡ ወገብአ ፡ ዲበ ፡ ርእሶ
ሙ ። ወተቀጥቀጠ ፡ ወልታሆሙ ፡ ወኲናቲሆሙ ፡ ተኃፍሩ ፡ ወሃፍሩ ፡ በቀ
ድሚሆሙ ።   ወከማሁ ፡ ይሰበር ፡ እደዊሆሙ ፡ ወእገሪሆሙ ፡ ወይትቀ 42
ጥቀጥ ፡ ኃይሎሙ ፡ ወይዕር ፡ አዕይንቲሆሙ ፡ ወይትለጐም ፡ አፉሆሙ ፡
ወይትነፀው ፡ ጐርኔሆሙ ። ወይስአኑ ፡ ነቢበ ፡ ወይትኃፈሩ ፡ ወይኃሥሩ ፡
ቝሎሙ ፡ ፀርየ ፡ ወጸላእትየ ፤ ወቝሎሙ ፡ አጋንንት ፡ እለ ፡ ይፀብዑኒ ፡ አርኁ
ቅ ፡ እምኔየ ፡ ወእድኃኒ ፡ በኃይለ ፡ ዘንተ ፡ አስማቲከ ፡ ቅዱሳት ፡ ወበጸሎ
ት ፡ ፲ወ፪ አርዲእት ፡ ተማኅፃዕኩ ፡ እ፤ ፡ ገብርከ ፡ ///////////////   ወድኃኑ ፡ 43
፲ወ፪ አርዲእት ፡ በኃይለ ፡ ዘንተ ፡ አስማተ ፡ ///// ፡ ክርስቶስ ፡ እምእደ ፡ ዙ
27 ro. ሎሙ ፡ ፳ወ፬ ፡ ነገሥት ፡ [ወ]፲ወ፪ አህጉር ፡ | እለ ፡ ይስግዱ ፡ ለአማልክት ፡ ባዕ
ዳን ። ዘእድኁንከሙ ፡ ለ፲ወ፪አርዲእት ፡ ወከማሁሙ ፡ አድኃኒ ፡ እግዚ 44
አ ፡ እምላኪየ ፡ እምእትነ ፡ እሳት ፡ ዘበሰማያት ። ወእምዙሱ ፡ እከይ ፡ ዘ
በምድር ፡ እግዚአ ፡ ሳረኒ ፡ ወሥመረኒ ፡ ነፍስየ ፡ ወሕያያ ፡ ሊት ፡ ለገብር
ከ ፡ ///////////////   አእመንዋሙ ፡ ፲ወ፪ አርዲእት ፡ ለ፬ወ፪ ነገሥት ፡ [ወ 45
ለ] ፲ወ፪ አህጉር ፡ ወአነደግሙ ፡ አማልክቲሆሙ ፡ ወአጉብእዎሙ ፡ ኀበ ፡
እግዚአብሔር ፡ አምላኮሙ ።

እምድኃረ ፡ አስተርእዩ ፡ ሃየማኖቶሙ ፡ ርቱዕት ፡ ወጸሎቶሙ ፡ በቀኔት ፡ ለ ፳ 1
ዙሎሙ ፡ እሕዛብ ፡ ምድር ፡ አእኩትዎ ፡ ወሰብሕዎ ፡ ለእግዚአብሔር ፡ አም
ላኮሙ ፡ ወደሉ ፡ ወዘምሩ ፡ በፄአፍ ፡ ወይቤሉ ፡ ሃቢሮሙ ፡

[ሃሌሉያ ፡] የዋሕ ፡ አንተ ፡ እግዚአ ፡ አሜን ። 2
ሃሉ ፡ ሱየ ፡ ጿድቅ ፡ አንተ ፡ እግዚአ ፡ አሜን ።
27 vo. ሃሱሱየ ፡ መሐሪ ፡ አንተ ፡ እ|ግዚአ ፡ [አሜን] ።
ሱየሱየ ፡ ርቱዕ ፡ አንተ ፡ እግዚአ ፡ አሜን ። 3
ሱየሱየ ፡ ተ[ሣ]የሰ ፡ አንተ ፡ እግዚአ ፡ አሜን ።
ሃሴሱየ ፡ ንጹሕ ፡ አንተ ፡ እግዚአ ፡ አሜን ።
ሃሴሱየ ፡ ዘአልብክ ፡ ርስሐት ፡ ሃጢአት ፡ አንተ ፡ እግዚአ ፡ አሜን ። 4
ሃሴሱየ ፡ ስቡሕ ፡ አንተ ፡ እግዚአ ፡ ወውዱስ ፡ አንተ ፡ እግዚአ ፡ አሜን ።
ሃሴሱየ ፡ ግሩም ፡ አንተ ፡ እግዚአ ፡ አሜን ።
ሃሴሱየ ፡ ኃያል ፡ አንተ ፡ እግዚአ ፡ አሜን ። 5
ሃሰሱየ ፡ ጿኑዕ ፡ አንተ ፡ እግዚአ ፡ አሜን ።
ሃሴሱየ ፡ ጠቢብ ፡ አንተ ፡ እግዚአ ፡ አሜን ።
ሃሴሱየ ፡ ልዑል ፡ አንተ ፡ እግዚአ ፡ አሜን ። 6
ሃሴሱየ ፡ ምእመን ፡ አንተ ፡ እግዚአ ፡ አሜን ።
ሃሴሱየ ፡ ትሑት ፡ አንተ ፡ እግዚአ ፡ አሜን ።
ሃሴሱየ ፡ ማኅየዊ ፡ አንተ ፡ እግዚአ ፡ አሜን ። 7
ሃሴሱየ ፡ ሱየ ፡ መንሥኤ ፡ አንተ ፡ እግዚአ ፡ አሜን ።
ሃሴሱየ ፡ ማእምር ፡ አንተ ፡ እግዚአ ፡ አሜን ።
ሃሴሱየ ፡ ንጉሥ ፡ ነገሥት ፡ አንተ ፡ እግዚአ ፡ አሜን ። 8
28 ro. ሃሴሱየ ፡ አም|ላክ ፡ አማልክት ፡ አንተ ፡ እግዚአ ፡ አሜን ።

ሃሌሉያ ፡ ስክ ፡ ሱብሐት ፡ ወእኩቴት ፡ ለዓለም ፡ ዓለም ፡ አሜን ።

ስክ ፡ ንስግድ ፡ ቡብረኪ ፡ ወነእምን ፡ በስምክ ፡ ሐየው ፡ ለዓለም ፡ ዓለም ፡   9
አሜን ።

ወዝንቱ ፡ ነገረ ፡ እም ድኅ ሪ ፡ ፈጸሙ ፤ ወካዕበ ፡ ተስእሎ ፡ ያዌ አርዳኢ ፡ ፮ 1
ሁ ፡ ለእግዚአነ ፡ ኢየሱስ ፡ ክርስቶስ ፡   ወይቤሎ ፡ ናሁ ፡ ወሀብከ ፡ ቊሎ ፡
ዘሰእልናክ ፡ ወአርኢየከ ፡ ብርሃነ ፡ ዘኢየጠፍእ ፡ (እስክ ፡) እስክ ፡ ለዓለም ፡
ዓለም ፡ ወትፍሥሕት ፡ ዘዪሐልቅ ፡ ለትውልደ ፡ ትውልድ ። ይእሌኒ ፡ አ
ርኣዩ ፡ አርኣየሁ ፡ ለደይን ፡ ከመ ፡ ናእምር ፡ ወነሰቡ ፡ እምሳሌሁ ።   ወ   2
ይቤሎሙ ፡¹ ይኔይስክሙ ፡ እምነ ፡ ራኣይ ፡ ኡርኣይ ፡ ለዝንቱ ፡ አርኣየሁ ፡
ለደይን ። ወሰበ ፡ ትሬእዩ ፡ ጺሶ ፡ ለደይን ፡ ትፈርህ ፡ ወትርዕድ ፡ ነፍስክ

ሙ ፡ ዓየጉ ፡ ኢትገጽሩ ።   ወእም ድ ኅ ራሁስ ፡ | አርኣየም ፡ ፍቱሕ ፡ ፈ   3
ለገ ፡ እሳት ፡ ዘም ሱዕ ፡ እምሳዕ ፡ ወእስክ ፡ ታሕቴ ፡ ጽዮዕ ፡ ወፍጉግ ፡ ጢ
ሱ ፡ ወሰበ ፡ ይሬእዩ ፡ ጺሶ ፡ ለደይን ፡ እምርሑቅ ፡ እንዘሙ ፡ ነያራር ።
ወወርቀ ፡ በገጾሙ ፡ ወደንገፁ ፡ እንዘ ፡ ይብከዩ ፡ እንብን ፡ መሪረ ፡ (ወኮኖ   4
ሙ ፡) ወኮነ ፡ ከመ ፡ በይን ፡ ፴ መዓልት ፡ ወ፴ ሌሊት ።   ወእም ድኅ ራየሁ   5
ስ ፡ ጸውዖም ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለሐዋርያት ፡ ተንሥኡ ፡ ወኢትፍርሁ ፡ ዘ
ዚአየ ፡ አግብርት ።   ወተንሥኡ ፡ ሶቤሃ ፡ ወጓተቡ ፡ ገጾሙ ፡ ወይቤሎ ፡ ር   6
ኢኒ ፡ ንሕነሰ ፡ ዕፁብ ፡ ግብረ ።   ወሰበ ፡ ወደቀነ ፡ በገጹነ ፡ ወሰበ ፡ ርኢኒ ፡ ጓ
ትብነ ፡ ወኮነ ፡ ከመ ፡ በይን ።   ወሰበ ፡ ርኢኒ ፡ ጢሶ ፡ ለደይን ፡ በከይነ ፡ እ
ንብን ፡ መሪረ ፡ ወንቤ ፡ ክንት ፡ ዘተወሊድነ ።   ወይቤሎሙ ፡ ኢየሱስ ፡ እን   7
ስ ፡ ኢይስልክሙኑ ፡ እንትሙስ ፡ ይኔይስክሙ ፡ እምነ ፡ ርኣይ ፡ ኡርኣይ ፡ ሰ

ዝንቱ ፡ | ደይን ። ወይቤልዖ ፡ አርዳኡ ፡ ለኢየሱስ ፡ እሙን ፡ አንተ ፡ እገ   8
ዚአ ፡ ዘተቤለነ ።   ወይእሌኒ ፡ ንገረ ፡ እግዚአ ፡ በምንት ፡ ይድኃን ፡ ሰብ
እ ፡ እምዝንቴ ፡ በሳኒ ፡ እሳት ።   ወከፉ ፡ ያዌ አርድእት ፡ ከመ ፡ ው   9
ዒዝ ፡ ያክረምት ፡ ወይቤልዖ ፡ አርዳኡ ፡ ለኢየሱስ ፤   ለምንት ፡ ፈጠ   10
ርኮ ፡ ለሰቡ ፡ እዳም ፡ በአርኣየክ ፡ ወበአምሳሊክ ፡ ኢታማስን ፡ ትገብርከ ።
ዘኢደዋክ ።   ወይእሌኒ ፡ ንገረ ፡ ገዛይ ፡ እ እግዚአ ፡ ኡሊቀኒ ፡ በዘይድ
ጓን ፡ ሰብእ ፡ እም ሃጢእት ፡ ወለእመስ ፡ እመሐርክ ፡ እንተ ፡ አልብነ ፡
ምግበረ ፡ ህናይ ፡ ወለእመስ ፡ መሐርከኒ ፡ እንተ ፡ ንሰመይ ፡ ዳዕቃ ፡ ወንጹ
ሐነ ፤   ውእቱ ፡ ዜኬ ፡ ይትነወቅ ፡ ምሕረትክ ፡ በሳዕለነ ፡ ሃጥኣን ፡ ወእ   11
ባስየን ። ንሕነሰ ፡ እስመ ፡ አልቦ ፡ ዜር ፡ ወዳዕቅ ፡ ወንጹሕ ፡ ዘከማክ ፡

እግዚአነ ፡ ኡሊቀኒ ፡ እስመ ፡ አልቦ ፡ ሰብእ ፡ ዘኢይኤብስ ፡ በቅድሜክ ፡ እ አ
ግዚአነ ።   ወቡኒ ፡ ዕፀ ፡ ዘኢየጠይስ ፡ ወሰብእስ ፡ ፍጹም ፡ ዘ(እ.)ይትረ   12
ከብ ፡ ዘእንበሌክ ።   እግዚአ ፡ በመዓጥክ ፡ ኢትቅሥፈኒ ፡ ወበመቅሥፍት   13
ክ ፡ ኢትገሥጸኒ ፡ ሲተ ፡ ለገበርክ ፡   እስመ ፡ አልቦ ፡ ዘይ   14
ቀውም ፡ ቅድመ ፡ ገጽክ ፡ ሰማያት ፡ ወምድር ፡ ኢይክሱ ፡ ጸዊረ ፡ መዓት
ክ ፤ እስመ ፡ ንሕነ ፡ አርኃዝ ፡ ወንድጓን ፡ እምእዳ ፡ ዚአክ ።   ወካዕበ ፡   15
ይቤሎሙ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለአርዳኡ ፡ አነ ፡ እነግረክሙ ፡ ጥዩቀ ፡ ወ

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¹ Secunda manu.

ኢትከሥትዋ ፡ ሰዛቲ ፡ ነገርየ ፡ ወበኢሬይክል ፡ ጼዉረ ፡ ወፃቄብ ፡ ወእመስ ፡ ሶበ ፡
አደ ፡ እነግረክሙ ፡ ሳቡአ ፡ ሰማይ ፡ ይውዒ ፡ ወምድር ፡ ይከውን ፡ እሳተ ።
ወለክሙስ ፡ ቦሉ ፡ ክሡት ፡ ለክሙ ፡ አልቦ ፡ ዘኃባእኩ ፡ ወአልዩ ፡ ዘእስተ   16
ማ[ሰ]ልኩ ፡ ከማክሙ ፡ ዘእንበለ ፡ ማርያም ፡ እምየ ፡ እንተ ፡ ያረቲኒ ፡ በ

30 ro.   ከ|ርግ ፡ ዣእውራኅ ፡ ወሐዋሬቲኒ ፡ በራኅ ፡ ወአጥበወተኒ ፡ ጥበ ፡ ዘይጥ
        ዕም ፡ እምየ ፡ መነር ፡ ወዴው ።   ወእንበለ ፡ ዮሐንስ ፡ ድንግል ፡ ዘአ   17
ጥመቀኒ ፡ በፈለግ ፡ ዮርዳኖስ ፡ ወዘ፯ሠሥ ፡ ርእስየ ፡ ለዘኢይትገሠሥ ፡ ወለ
ዘኢይክል ፡ ተገሥ ፡ ኢደ ፡ እሳተ ፡ ውእቱ ፡ ዘአነዘ ፡ በእዱ ።   ወእንበለ   18
አብርሃም ፡ ፍቁር[፡] ዘተነገርክዎ ፡ በ|ብሔረ ፡ ኪራቦ ፡ በ፱ምይ ፡ ይመና
ቀዊምየ ፡ ዘአውረድኩ ፡ ሎቱ ፡ በ፯ኛ ፡ ቤዛሁ ፡² ሰይስሐቅ ፡ ወልዱ ፡ ወከሡ
ትኩ ፡ ሎቱ ፡ ሳቡአት ፡ ምሥጢረ ።   ዘእንበለ ፡ ሙሴ ፡ ነቢይ ፡ ጎባርየ ፡ ዘ   19
ተነገርክዎ ፡ ቃስ ፡ በቃል ፡ ወወሀብክዎ ፡ መግረሬ ፡ ፀር ፡ ወሜምክዎ ፡ ዴስ ፡ ይ
ቄዋ ፡ ቹኤል ፡ ፰ወፀ፰መት ።   ወተስእልዋ ፡ አርዳሱ ፡ ለኢየሱስ ፡ እስከ   20
ይክሡት ፡ ሎሙ ፡ ስሞ ፡ ሳቡአ ።   ወአምድኅሬሁስ ፡ ነገሮሙ ፡ ኢየሱስ ።   21

30 vo.   ወይቤሎ|ሙ ፡ ንሥኡ ።   ይእዜስ ፡ ወሀብኩክሙ ፡ ዘነተ ፡ እስማንየ ፡ ዕቀ
        ብዋ ፡ ወአፅንዕዎ ፡ ተረጓጉ ፡ እምኃጢአት ።   ወቦሉ ፡ ሰብእ ፡ ዘአአመሮ   22
        ሙ ፡ ለዝንቱ ፡ ስምይ ፡ ይድኅን ፡ ዘኃይቃ ፡ ወዘጾሬ ፡ ወዘኃቀባ ፡ ወዘአን
        በባ ፡ ወዘ(ነተ ፡) ተሐፀስ ፡ ወዘተረቅዩ ፡ ተአምኖ ፡ ይድኅን ፡ እምብ
        ዙኃ ፡ ኃጢአት ።   ወዳሐሬ ፡ ኢየሱስ ፡ አስማቲሁ ፡ በእደዊሁ ፡ ቂድሳት ፡   23
        ወወሀቦሙ ፡ ለአርዳኢሁ ።   ወእዝ ፡ ያፃብ ፡ ሳቡረ ፡ ረከቡ ፡ ሳቡሕ ፡ ስሞ ፡
        ወተፈሥሑ ፡ ወእንፈርግዑ ።   ወይቤ ፡ እኩ ፡ ወስቡሕ ፡ ስምክ ፡ ለግሰ
        ም ።   እንተ ፡ እግዚአ ፡ አምላኪየ ፡ ዘነተ ፡ ቹሎ ፡ ወሀብክነ ፡ ስመክ ፡ ቅዱ
        ስ ።   ወፀውዑ ፡ ስሞ ፡ ወይቤ ፡ ራ፪ን ፡ ራ፪ን ፡ ራ፪ን ፡   ራኩን ፡ ራኩን ፡   24
        ራኩን ።   ፊስ ፡ ፊስ ፡ ፊስ ፡ አፍሰሱ ፡ አፍሰሱ ፡ አፍሰሱ ፡   መልዮጵዮስ ፡ መልዮአ

31 ro.   ዮስ ፡   መልአዮስ ፡ መልአዮስ ፡ [ወልአዮስ ።]   እናኤል ፡ |እናኤል ፡ እናኤል ፡
        ጼራኤል ፡ ጼራኤል ፡ ጼራኤል ።   ሐናኤል ፡ ሐናኤል ፡ ሐናኤል ፡   ናዮስ ፡ ናዮ
        ስ ፡ ናዮስ ።   ኮሮስ ፡ ኮሮስ ፡ ኮሮስ ፡   ፍሱስ ፡ ፍሱስ ፡ ፍሱስ ፡   ሊዮስ ፡ ሊዮስ ፡
        ሊዮስ ።   ዜሮስ ፡ ዜሮስ ፡ ዜሮስ ፤   ወአምዙሱ ፡³ ዘፀዳቢ ፡ ስምየ ፡ ብርሳብሐል
        ዮስ ።   ‚   ወአልቦ ፡ ዘየአምሮ ፡ ለዝንቱ ፡ ስምየ ፡ ዘእንበለ ፡ ፬ እንሳ ፡ ወአ   25
        ንበለ ፡ ፬ወ፬ኣሆናት ፡ ሰማይ ፡ ወእንበለ ፡ ማርያም ፡ እምየ ።   ወይቤ   26
        ሎሙ ፡ በዝንቱ ፡ ስምየ ፡ ተረጓጉ ፡ ወይትኃደግ ፡ ብክሙ ፡ ኃጢአትክሙ ፤
        ወበአምሳሲክሙ ፡ ዘፀውዓ ፡ ወዘአምነ ፡ ለዝንቱ ፡ ስምየ ፡ ይድኅን ።   ወኢየ
        ኃፍር ፡ በቀ፞ም፡ነ¹ ፡ ወኢደሬኢ ፡ ጢሶ ፡ ሰደይን ፡ ንጼሕ ፡ ውእቹ ፡ እምኃ
        ጢአት ፡ እምንእሱ ፡ እስከ ፡ ልህቁ ፡ ዘገብረ ፡ ይትኃደግ ፡ ሎቱ ፡ ኃጢአ
        ቹ ።   ወይቤ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እምነ ፡ ቹሉ ፡ ዘተጸሕፈ ፡ ውስተ ፡| 27

31 vo.   መጸሐፍትየ ፡ አልቦ ፡ [ሀ]የ፞ዕብዩ ፡ ለዝንቱ ፡ ነገርነ ።   ወእምነ ፡ ቹሉ ፡ ጸሎ
        ታትየ ፡ የዓቢ ፡ ዝንቹ ፡ ጸሎት ፡ ወበዝንቹ ፡ ጸሎት ፡ ዘተአመነ ፡ ኢድኃኖ ፡ ወአ
        ምሕር ፡ ወእሠግሎ ፤   አደ ፡ መሐልኩ ፡ በመንበርየ ፡ ልዑል ፤ መሐልኩ ፡   28

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¹ MS. ሰ.   ² MS. ቤዛሁ ፡ በ፯ኛ.   ³ MS. "ሎ.   ⁴ MS. "ከ.

በማኅደርየ ፤ ንጹሕ ፤ መሐልኩ ፤ በመክየደ ፤ እገርየ ፤ መሐልኩ ፤ በርእሳ ፤ ሰ
ማርያም ፤ እምየ ፤ በቅዱሳን ፤ መላእክት ፤ ሳእካንየ ።　　　ወአነ ፤ ኢይሐሕ ፤　29
በቃልየ ፤ ወኢይዔምጽ ፤ በጽድቅየ ፤ ወኢያረዙስ ፤ ኪዳንየ ።　　　ወበከመ ፤　30
እድኃንንከሙ ፤ ለቅዱሳን ፤ አርዳእ ፤ ከማሆሙ ፤ እድኃዝ ፤ እግዚኅ ፤ በዝንቱ ፤
ስምክ ፤ ቅዱስ ፤ ሕጽበኒ ፤ ወአንጽሐኒ ፤ እምኃጢአትየ ፤ ሊተ ፤ ለገብርክ ፤
///////////////// ፤　　　ወካዕበ ፤ ይቤ ፤ ኢየሱስ ፤ ክርስቶስ ፤ ብፁዕ ፤ ዘአንበባ ፤　31
32 ro. ለዛቲ ፤ መጽሐፍ ፪ ወበጸሎት ፤ ብፁዕ ፤ ዘተሐጽበ ፤ ወዘተአመነ ፤ በ ዛቲ ፤
ጸሎት ።　　ብፁዕ ፤ ዘመ¹ምዓ ፤ ዝንቱ ፤ እንዘ ፤ ያፈብብዋ ፤ ለዛቲ ፤ ጸሎት ፤　32
በ"ዘየንቀባ ፤ ለዛቲ ፤ ጸሎት ፤ ኈጸነ ፤ ኃይሎ፡ ፤ ከመ ፤ ኩቡሕ ፪ ወአንቀጸ ፤
አኀ ፤ በኃይልየ ፤ ወበጽንዐየ ፤ ወአፈቅር ፤ ከመ ፤ አርድእትየ ።　　ብፁዕ ፤ ው
እቱ ፤ ዘያራ ፤ ወዘአጸቃ ፤ ለዛቲ ፤ ጸሎት ፤ ኢይቀርል ፤ በንቤሁ ፤ ሥሉ ፤ መ　33
ናፍስት ፤ ርኩሳን ፤ ወአልቦ ፤ ዘይክል ፤ ገሲስ ፤ ሥጋሁ ፤ ወነፍሱ ፪　　ወኅበ ፤　34
ሀለወት ፤ ዛቲ ፤ መጽሐፍ ፪ ኢይበውእ ፤ ውስተ ፤ ቤቱ ፤ ሕማም ፤ ወድካ
ም ፤ ወረኃብ ፤ ወሰይጣን ፤ ይሰይድ ፤ ወኢይቀርብ ፤ ኀበ ፤ ማኅደሩ ፪　ወሡ
ራቂ ፤ እ⁵ይሥርቅ ፤ ወጽልዐኒ ፤ ኢይክኅል ፤ ያይክም ፤ ወያበርር ፤ ኃይ
ሎ⁷፤ ሥሉ ፤ ፀሩ ፤ ወጸላእት ።　　　ወይተባርክ ፤ ቤቱ ፤ ወመሉዱ ፤ መላእክት　35
ሊ ፤ አይርኃቂ ፤ እምኔሁ ።　　ወንሩ ፤ ኅቡሩ ፤ በረከት ፤ ነቢያት ፤ ወሐዋርያት ፤
32 vo. ይመልእ ፤ ውስተ ፤ | ቤቱ ፤ ወመንፈስ ፤ እግዚአብሔር ፤ የኃድር ፤ ሳዕሴሁ ።
ወመንፈስ ፤ ሰይጣን ፤ ይርኃቅ ፤ እምኔሁ ።　　ወአንተኒ ፤ ዝንቱ ፤ ጸሎት ፤ እ　36
መ ፤ ተኃመንክ ፤ ሥሉ ፤ ይተገበር ፤ ለክ ፤ በዝንቱ ፤ ጸሎት ።　ወማየ ፤ ጸሎት ፤
ኢይተክኃሙ ፤ ውስተ ፤ ምድር ፤ እስመ ፤ ክቡር ፤ ወቅዱስ ፤ ውእቱ ፤ ዘበዋም
ሳለ ፤ ይመ· ፤ ለክርስቶስ ።　　መንጽሐ ፤ ኃጢአት ፤ ወመጽኃ[ሌ]ት ፤ [ሰ]ኔ　37
ፍሉ ፤ ወምጋሁ ፤ ይጼኖ ፤ ለገብርክ ፤ /////////////////　ወሰለመስ ፤ ዝንቱ ፤　38
እንቢበክ ፤ ለአም ፤ ተሐፀብክ ፤ (በኀበ ፤) ተረክብ ፤ ምገበ ፤ ወፍቅረ ፤ በነ
በ ፤ ሥሉ ፪⁸ እፈ ፤ ፀራዊ ፤ ወርግዘት ፤ ሥኖት ፤ ተመውእ ፤ ወታገርር ፤ ኃይስ
ሥሉ ፤ ፀርክ ፤ ወጸላእትክ ፪ ወአልቦ ፤ ዘይቀውም ፤ ቅድሜክ ፤ ሥሉ ፤
ይፈርህ ፤ ወይርዒድ ፤ በቃልክ ።　　ወሰበ ፤ ይሬእዩ ፤ ገጸክ ፤ ይነፍዱ ፤ ወ　39
33 ro. ይጕጕው ፤⁹ ወይጠዐማሙ· ፤ ገገርክ ፤ ለሰብእ ፤ ዘመ·ክፉ ፤ እኩየ ፤⁸ በለቦሙ ፤
ሳዕሴክ ።　ወዝሂ ፤ ተኃየሱ ፤ በኃይሱ ፤ ኢይኅህሱክ ።　　እምዝንቱ ፤ ሥሉ ፤
ይድኃን ፤ ይቤ ፤ ለሊሁ ፤ መድኃን ፪　　በከመ ፤ ነበብክ ፤ በቃልክ ፤ እድኃዝ
ሊ ፤ ሊተ ፤ ለገብርክ ///////////////// ሎቱ ፤ ስብሐት ፤ ወእኩቤት ፤ ለዓሰም ፤ ዓለ　40
ም ፤ አሜን ።

ወዝንት ፤ ነገረ ፤ እምድኃሩ ፤ ነገሮም ፤ ኢየሱስ ፪ ወካዕበ ፤ ተስእልዖ ፤ አር　**⻖** 1
ደኡሁ ፤ ወይቤልዖ ፤ ናሁ ፤ ርኢነ ፤ አርኢሁ ፤ ሲደይን ።　ወይእኪኒ ፤ አርኢየ¹⁰ ፤
አርኢየሁ ፤ [ለገነት ፤] ከመ ፤ ንትፈግሕ ፤ በጸጋ ፤ ኒሩትክ ።　　ወይቤሉ ፤　2

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¹ MS. *ም*.　　　² MS. *ብ*.　　　³ MS. *ይ*.　　　⁴ MS. *ይ*.

⁵ *ኢ* rubbed out in MS.

⁶ MS. *ቅ*, caused by the *ቅ* of *ይሥርቅ* which is directly over it.

⁷ MS. ″*ሉ*.　　　⁸ Add. sec. manu.　　　⁹ MS. *ዐ*.　　　¹⁰ MS. *አርኢየዒ*.

መ ፡ ኢየሱስ ፡ ለአርዳእሁ ፡ ተንሥኡ ፡ ንሑር ፡ አድያመ ፤ ወበህየ ፡ አርኣ'የከ

መ ፡ ተአምረ ፡ ወመንክሩ ፡ ወዕፁብ ፡ ነገረ ፨   ወሑሩ ፡ ወበጽሑ ፡ እድያመ ፡   3

ወርእዩ ፡ ም_ድረ ፡ ገጸት ፡ ፀዐዱት ፡ እምነ ፡ ፀሐይ ፡ ወጥዑም ፡ ፌናሁ ፡ እም

33 vo. ኀ ፡ ጽንሐሐ ፡ ዕጣን ፤ ብሑር ፡ ርኵቀ ፡ እንዘ ፡ ሀለወት ፡ ይ_ፄኑ ፡ ፌናሃ ፨

ፈደፋደ ፡ ይውኅዝ ፡ ሐሊብ ፡ ወመዓር ፡ ከመ ፡ ማይ ፡ ወወይን ፡ እንተ ፡   4

ተከለ ፡ ሥረዊሃ ፡ እንተ ፡ ምልእተ ፡ ም_ድረ ፡ ወእዕፁቒሃ ፡ ዘበጽሐ ፡ እስከ ፡

ፄ ሰማያት ፡ እስካሊሃኒ ፡ ምልእተ ፡ በረከት ፡ ዘኢየሐልቅ ፡ ወዘኢይትነግ ፤ ወሰበ ፡

ርእዩ ፡ ተፈሥሑ ፡ ዓቢየ ፡ ፍሥሓ ፨   ወይቤሉ ፡ መንክረ ፡ ወመ_ድምመ ፡   5

ዘአርኣነ ፡ ርኢነ ፡ ዮም ፨   ዕእግሊእነ ፡ ዕሊቅነ ፡ እሙነ ፡ ነገርከ፨   ወርኾ ፡

ሕሉ ፡ ፍናዊከ ፡ ዘበአማን ፡ ንጉሥ ፡ እንተ ፡ እግዚኡ ፨   ወካዕበ ፡ ይቤል   6

ዎ ፡ ንገረነ ፡ እሊቅነ ፡ መኑ ፡ ዘተሁሮሙ ፡ ዘንተ ፡ ነገረ ፨   ወደቤሎሙ ፡   7

ዘእሁሮሙ ፡ ዳ ፡ ዘንተ ፡ ገነት ፡ ለእለ ፡ ይገብሩ ፡ ፈቃደ ፡ ለእቡየ ፡ ወለየዋህ

ንየ ፡ እለ ፡ አልቦሙ ፡ ዓመፃ ፡ እምልቦሙ ፨   ወለእለ ፡ ተአመኑ ፡ ወኃቀቡ ፡

ዘንተ ፡ ስምየ ፤ ወለእከሙኒ ፡ ንሥኡ ፡ ወሁበክሙ ፡ ይኩንክሙ ፡ ም_ድረ ፡

34 ro. ርስት ፨   እእኩትዋ ፡ ወሰብሕዎ ፡ ሰቡ ፡ ወደቤልዎ ፡ ሹሎሙ ፡ ኃቢር   8

መ ፡ እንግሊአሙ ፡፡ መዘሙሩ ፡ በዘንተ ፡ ስምክ ፡ ፫ወ፴ ፡ ድውደ'ዩ፨ ፈወስነ ፡

በዘንተ ፡ ስምክ ፡ ፳ወ፴፯ አጋንንት ፡ ዘረሱነ ፡ በዘንተ ፡ ስምክ ፡ ፻ወ፴፩ገሥ

ት ፡ ፻ወ፬ አህጉረ ፡ አስተአመነ ፤   በዘንተ ፡ ስምክ ፡ እምድረ ፡ ሹሎሙ ፡   9

ሰይም ፡ ወገሞራ ፡ ድኃነ ፡ ወመወቀሕቲኒ ፡ ከመ ፡ እሳት ፡ ገበርነ ፤ ወእሳተ

ኒ ፡ ከመ ፡ ማይ ፡ አቍረርነ ፡ ወውእቶሙኒ ፡ እለ ፡ ፀረፉ ፡ በስምካ ፡ ትሁረ

ዉ ፡ እስከ ፡ ለዓለም ፨   በዘንተ ፡ ስምክ ፡ ፻ወ፶፫ አማልክተ ፡ ጣዖት ፡   10

ደምሰስነ ፡ በዘንተ ፡ ስምክ ፡ ፵ወ፴ ነገሥት ፡ ፻ወ፶ አህጉረ ፡ አስተአመነ ፡ ወ

ዓቢየ ፡ ኃይለ ፡ ገበርነ ፡ በደሰ ፡ ም_ድር ፨   እከ ፡ በኃይልነ ፡ ዘገበርናሁ ፡ አ

ላ ፡ በኃይለ ፡ ዚአክ ፨   ነአምን ፡ በስምክ ፡ ዘወህብከነ ፡ መዊን ፡ ወንነኒ   11

34 vo. ለኃይልክ ፡ ዘእጽናዕከነ ፡ ለከ ፡ ስብሐት ፡ ወእኩቤት ፡ | ለዓለም ፡ ዓለም ፡ እ

ሜን ፨

ዘቲ ፡ መጽሐፍ ፡ ኢትጽሕፈት ፡ በእደ ፡ ሰብእ ፨   እላ ፡ ለሊሁ ፡ መድኃ   12

ኒነ ፡ ዘዴሐፈ ፡ በእደዉ ፨   ለእመኒ ፡ እንበብከ ፡ ቅበን ፡ ቅዱስ ፡ ደሚረከ   13

እንበብ ፨   ወለእመ ፡ ስእንከ ፡ ቅበን ፡ ንጹሐ ፡ ደሚረከ ፡ እንበብ ፨   ወይከ

ውነክ ፡ ሞገሰ ፡ ፍጹመ ፨   ወመድኃኒተ ፡ ነፍስ ፡ ወሥጋ ፡ ወመገረሬ ፡ ፀር ፨

ወሞገሰ ፡ ፍጹመ ፡ ይከዎ ፡ ለገብርክ ፡ //////////////   ወሹሉ ፡ ይት   14,15

ገበር ፡ ለክ ፡ በዘንተ ፡ ጸሎት ፡ ለዓለም ፡ ዓለም ፡ እሜን ፡ ወአሜን ፨

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¹ MS. እ.   ² Sec. manu.

CHAPTER I.

INTRODUCTION.

1 In the name of the Father and the Son and the Holy Ghost, One God! [This is] the discourse concerning the 12 Disciples, as Jesus taught them by what they are to be saved from sin. **2** And to you also we shall tell, by what ye will be saved from every sin and from every evil thing and from the imprecation of men. **3** And by this be ye saved from every enemy and the poison of the serpent and from everything that has poison which kills soul and body; and from every disease and infirmity of the body and breaking of bones, and (by which they will be saved) from malediction and curse, and from all keepers of magic. **4** And by this thou [, O Lord,] hast saved them from all power of the enemy; and [it is told in this book] that the [Disciples] conquered and subdued Satan and cast him out, lest he approach them, and that they shall be saved from

2 vo   every evil, from | calamity and from the demon of noontide. **5** And that they were saved from the chastisement of kings and princes (and by which they shall be saved); they cooled off their wrath like water. And by this all creatures feared them. **6** And by this they have found grace with all human creatures. And by this their throne has become honoured and exalted, and by this they were saved from the flame of fire. And by this their face shone like the sun before all people, heathen and Christians. **7** And [here is told] everything that has been done unto the 12 Disciples (and) by this, [namely] the names of Christ. **8** And everybody who believes and invokes, and reads [these names], by these names of Christ let him be saved from sin and from all bad and wicked and treacherous men, and from all

3 ro.   disease[s] of soul and body, and from all demons | and evil spirits. **9** And Satan shall be driven out, and he shall not approach him who keeps these words, nor touch his dwelling, but that man's power shall be strong as a rock and his voice shall be heard as the voice of a lion. **10** And his face shall shine like the sun, and he shall find grace with all people; and his throne shall be exalted, and his honor shall be greater than [that of] all men, and no creature on earth shall overcome [him], and all men shall fear and tremble before his face; he shall defeat and subdue the power of all his enemies and he shall be like the 12 Disciples.

CHAPTER II.

TEACHINGS OF CHRIST CONCERNING HIS NAME.

1 And Jesus rose amongst them, and He blessed them with the sign of the cross; Jesus spoke and said unto them: "Listen to me, to my word and my command; and I will give unto you all desire of your hearts, you my servants and you my friends and
3 vo.   you | my heirs.   **2** And I have selected you from all human creatures, and I have given you power that ye may raise the dead by the true faith, and heal all the sick by the Holy Ghost. **3** And make ye Satan as dry grass before the wind, and he shall be cast out by your prayer, and his power shall be broken, and he shall flee and be ashamed before you.   **4** And I have not given to others what I have given to you, my truly beloved, you whose light shall not be extinguished forever, and whose joy shall not cease for generation and generation."   **5** And the Disciples of Jesus Christ said unto him: "Truly hast thou spoken in thy word, O Lord, who hast said all this; for it will prevent us from being
4 ro.   conquered by any man.   If thou, O Lord, art with us | and if we believe in thee, give us, O Lord, that we may invoke thy holy and blessed name!"   **6** And again Jesus Christ spoke to His Disciples and said unto them: "Be not afraid, but admonish all people.   For there is nobody who can make you tremble or judge and kill you; if ye observe my word, I shall not be far from you at any time.   **7** And I love you like myself, and I will rejoice you with my grace and kindness, and I will give you (all) life and salvation of your souls."   **8** Thereupon He shewed unto them the mystery of the new world: He revealed unto them and told them his secret name.   **9** [And He said:] "If ye can invoke this my name, ye shall be saved from sin, and from all power of the enemy.   And he who invokes this my name like
4 vo.   you, shall be saved and [not] be confounded | for ever and ever." **10** Thus save me, O Lord, me, thy servant [Gabra] Giorgis, be merciful and gracious unto me, [and] from all sin and from seduction of Satan and from all evil (and) preserve me, thy servant Gabra Giorgis. **11** And He ascended on a mountain with His Disciples, and a shining cloud came and covered them.   And Jesus wrote His holy names and gave them to His Disciples and said unto them: "Take [what] I give you; and it shall bring[1] you grace and

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[1] Literally "be."

life and salvation." **12** And they took this book, sealed as it was, and said to Jesus: "But we can not open this book, O our Lord and Master; only thou canst open it." **13** Again Jesus said to His Disciples: "Thus they shall not be able to make
5 ro. you tremble or | to conquer you, any one who has power, either men, or the evil demons, who seduce mankind, because of the power of these my names. **14** But ye shall conquer all men, and ye shall destroy and subdue all power of the enemy and of the evil and unclean spirits. But your own power shall not weaken, because of *my* power and strength. And now, who among you has the power of faith, shall open this book." **15** And He laid His hand on Peter's head and blessed him and gave him [power] to open this book. And its treasures were opened and disclosed. **16** And when they saw that the book was opened, they rejoiced exceedingly. Thereupon they praised and lauded and blessed Jesus Christ's name and adored His
5 vo. throne, and marvelling | at this they prayed to Him. And they said among themselves: "To-day we have seen a wonderful miracle, the like we have not seen before."

17 And again Jesus Christ said unto His Disciples: "Take from this once more and keep this my word, and my speech, and do not corrupt it: know ye, I have spoken unto you, contemplate and learn and think that ye may be saved from temptation and sin. For great and honoured is this my speech and this my name." **18** And after that Jesus told them His names, and said unto them:

> " *Īyāhē* means awful
> *Sūrāhē* means great
> *Demāhēl* means strong
> **19** *Aqbādīr* means rich
> *Abyātēr* means merciful
> *Menyātēr* means chastiser
> **20** *Anān'ēl* means forgiver
> *Kēnyā* means wise
> *Geyōn* means rich
> **21** *Sēqā* means judge
> *Ṣēqā* means all-embracing
6 ro. > *Satanāwī* | means all-creator
> **22** *Latanāwī* [means] he does not delay
> *Īyā'ēl* means he whom all fear
> *Amānū'ēl* means imperishable

23 *1* (?) means helper

Afrā'ēl [means] Saviour

Māryōn means all-preserver

24 *Menātēr* means all-keeper

Ēl, Ēl, Ēl means judge of all

Akō means all-sufferer

25 *Ēlōhē* means all-bearer

Hēṭā means rejoicer

Hēdā means healer of all ill

26 *Yāu* means true, upright

Ṣabā'ōt means clement

Af means humble

27 *Afyākīrō* means patient

Lāhē, Lāhē, Lāhē means pure of all sin

Mastadyōs means just

28 *Afār, Afār, Afār* means giver and taker

Afreyōn means awful of voice

Afrānātā means king of kings

29 *Lāhān, Lāhān, Lāhān* means god of gods

Urā'ēl means judge of judges."

6 vo.   **30** And there is no other god besides Him in heaven | above and on earth below, One God is He, Jesus Christ, Ṣabā'ōt, Holy, Holy, Holy, Immortal, from now and for ever and ever, Amen !

31 And after Jesus had finished telling His names again Jesus said to His Disciples: "Go and teach and preach in my name! Heal the lepers by this my name, cast out the demons by this my name; and ye will be saved from this power of the malignant demons. **32** Close their mouths by this my name; and ye will be saved from the fire-eater by this my name; and ye will find full favor and perfect grace with all peoples of the earth and [with] the kings by this my name. **33** And there is nobody who shall be able to overpower you; all creatures shall fear

7 ro.   and tremble and be afraid of your | voice, and all unclean spirits shall be driven away. **34** And when you lay this my name [on somebody], speak thus: 'Give us O Lord by the power of these thy names full favor and perfect grace with all people; let all living beings fear us and let them tremble before our voice.'"

35 And by the power of these thy names may the satans be driven away and not approach me and may they not touch my soul or my body, thy servant . . . . Giorgis.

Doings of the Disciples by the power of Christ's name (Ch. III– VI).

CHAPTER III.

HEALING OF SICK PEOPLE AND DRIVING OUT OF DEMONS.

1 And the 12 Disciples went into all countries to kings and rulers. And they said unto them: "Believe in the Lord the God of all flesh, that ye learn and believe! And if ye believe us, ye shall be saved by this name of our Saviour." **2** All people said among one another: "Pray, tell us how your faith

7 vo. is, and pray, heal these | sick. And if ye have faith, we shall believe in your God." **3** And the Disciples said unto all people: "Come [and] see! and bring all sick and diseased, that we may heal them by the grace of God." **4** And the 12 Disciples read these names of God, and while they were praying, heaven was opened unto them; and they saw [it] open. And when they had seen it open, then they rejoiced greatly, and their faces shone

. brighter than the sun before all people. And all people feared them and were afraid of their voice, and all the sick were healed by these words. **5** Thus heal me, thy servant . . . Giorgis. **6** And all the people believed in their words, and they said to them: "Ye are truly the Disciples of Jesus Christ. Ye are

8 ro. strong | by [the power of] the Holy Ghost and in faith." **7** And again they went to shew the faith in this prayer, and they came to [a place] where many demons were assembled. And they prayed this prayer, and they invoked the names of God. And they took sand in their hands and looked up lifting their eyes towards heaven. **8** They united in prayer saying with one voice: "Disperse, O Lord, all demons who beset us; by the power of these thy holy names close their mouth and destroy their power." And after they had said this, they cast the sand against them. **9** And all unclean demons perished and were destroyed by these names of Christ: Seven thousand one hundred and forty (?) demons were dispersed. **10** Thus dis-

8 vo. perse all demons and unclean spirits | that beset me and (that) are stronger than I, thy servant . . . . By the power of these thy names save me, O Lord, from all evil war and murder and the mouth of the enemy and the thrusting of lances and the flying of arrows and the throwing of stones. **11** And from every man who devours and who

is devoured, and from every man who inflicts plagues, and from every man who touches and who is touched [with magical power], and from every strong man and oppressor, and from every deceiver and calumniator, and from every oppressor and violent man, and from every idol, *mārī* and *mārīt;* and from every root and poison and from every man who reviles and curses; and from all who eat flesh and drink blood; and from every enemy within and without (?),[1] and from every man who

9 ro. kills the soul and [every] waylayer. 12 And from every snake | and serpent having poison which kills life,[2] and from every wicked man who corrupts soul by soul, and from everything [evil] which I have seen and heard and which I have not heard, within and without,[1] far and near, and from every one who designs evil against me, save me, thy servant. . . . . . . 13 O Lord, protect us from every disease and trouble and infirmity of soul and body, and from every disease of *māq^uāy*[3] and colic and calamity[4] and the demon of noontide and the disease of lowlands and highlands. 14 And from all this—Jesus said: And every man who believes and reads [these names] and is washed and purified by this prayer; it shall bring him perfect grace and [it shall be] a subduer of enemies and an expeller of demons and a salvation of the soul and a purification of sin on the last day—may it be [such] to thy servant. . . . . . .

CHAPTER IV.

DOINGS OF THE DISCIPLES IN PERSIA.

9 vo.   1 And after the 12 Disciples had finished this work, then they went to (all) the people of Persia, to preach and to speak and teach all people of Persia. They came to 77 kings and rulers, and they stood up among them and said to them: 2 "Behold, our Lord has sent us to you that we speak unto you and heal all your sick by the grace of Jesus Christ. And if ye believe, ye shall find life and salvation of your soul[s]. But if ye refuse to listen to our words and to our command, behold, God shall judge you in his wrath, and no one of the other gods in whom ye believe, shall save you." 3 Thereupon all the people became

10 ro. angry and said to the 12 Disciples: "Ye being men | like ourselves, by what power do ye heal the sick and cast out the demons

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[1] This meaning is merely guessed; the Ethiopic word **ሕⁱⁿበ** may be a mistake for **ሀበⁱⁿ**. But perhaps there is a mistranslation in the Ethiopic text.

[2] Literally "soul."

[3] The meaning of this word is uncertain, it is perhaps to be derived from *ḥaq^uē* "hip."

[4] Dillmann: *malum improvisum.*

by your word?   Where is your God ?   Tell us clearly so that we
may believe you."   **4** And there was a man among the people of
Persia who believed in the name of Jesus Christ, whose name
was Qīrōs and whose wife, called Sūrēq, was possessed by a
demon; he fell down before the 12 Disciples and said unto
them: **5** "Since I left my mother's womb I have believed in
the name of Jesus Christ, and I have worshipped no other God.
And ye are blessed.   Truly ye are the Disciples of Christ, who
(can) endure and teach all people, and by your prayer truly all
sick and diseased are healed; and by your word the unclean
10 vo. demons leave. | And I believe in you myself.   Come, and heal my
wife, that all people may learn your faith."   **6** And the 12 Dis-
ciples said to Qīrōs: "Behold, be not afraid, O Qīrōs, believe
in Christ ! behold thy wife shall be healed by the true word of
faith."   And they made her to sleep on her bed, and they all
prayed over her and blessed her with their hands.   **7** And they
said all together: "In the name of the Father and the Son and
the Holy Ghost, One God."   And they read these names of God
and said: "Leave, evil demon, by the power of the names of
Christ !"   And they stretched forth their hands together and
looked up lifting their eyes toward heaven.   **8** They asked and
prayed, and said in unison: "Give us, O Lord, by the power of
11 ro. these thy names power and authority [of] the true faith | by
which we may heal all sick and [make] strong (and) the diseased.
9 Give us, O Lord, by the power of these thy names [power]
and authority [of] the true faith; give us, O Lord, [power] by
which we may cast out all demons and evil spirits; by the
power of these thy names [give us] salvation and subduing of
the enemy by the true faith, and perfect grace with all peoples
and kings and rulers of the earth, life and salvation on earth and
in heaven.   **10** Give us spiritual penitence which turns us to
thee all the days of our life.   Give us the true faith and the
holy prayer which drives away all disease of soul and body—
11 may it be for everyone, [and] for thy servant . . . . . .—**12** and
which foils the incantations and the doings of men, and purifies
from sin and annihilates our trespasses and offenses: give us
11 vo. all that our heart | asks from thee.   **13** Give us strength
and fearsome awe that we may enter and destroy the power of
all our enemies and adversaries.   Give us the true faith which
seals the mouths and binds the tongues and closes the throats of

all who slander us and speak evil against us. **14** Give us the true faith which strengthens our loins and consolidates our hearts and makes strong (?) our souls so that we are not afraid, day or night, of the wrath of kings and of rulers. **15** Give us, O Lord, the true faith and the holy prayer that none who plan and do wrong may overpower us, destroy their plans and baffle the thoughts of their hearts and their counsels and paralyze what they speak with their tongues, and turn off what they speak with their mouths. **16** Give us, O Lord, the true faith 12 ro. and | the holy prayer by which the waylayers flee and escape. And as to those who kill the soul—shatter their shields and their spears, and may their bows and arrows be broken. **17** Give us wisdom and gentle knowledge, patience and spiritual humbleness, that we may learn and perceive how Satan shall not seduce us nor make us fall into the pit of sin. Give us strong help and hope, Amen ! **18** And by the true faith let us find reward with thee on the day of compensation and (on the day) of judgment, then may thy grace find us! Before thee [let us find] eternal joy and everlasting bliss, and let us be satisfied with the blessing of thy house in safety and peace after the evil days. **19** Give us the true faith and the holy prayer, by which the 12 vo. keepers of sorcery may not overpower us; abash and foil | their witchcraft and destroy their power and shatter all their work. **20** Give us the true faith and the holy prayer that we may not be overpowered by the blasphemers and slanderers (?) who curse us in the evening and in the morning, by sun and moon [light], on mountains and on hills, with praise and with incense touching the altar, and looking in the water and knocking on the ground; as to those who curse us by these things, do not hear (them) any wish of their hearts and do not accept their incense, and let their curse fall back upon their heads and let them be rooted out for ever and ever, Amen ! **21** Give us the true faith and the holy prayer, by which the evil gods cannot overpower us; destroy their idols and shatter their thrones. **22** Give us the new light and enlighten the eyes of our hearts and remove the stumbling-[block] from [before] our feet (?). And lead us 13 ro. on the right path and bring us where we | wish to go in peace. **23** Give us the true faith and the holy and profitable and quickening prayer; make thy Holy Ghost come down from heaven, from thee, that it be a healing for all sick and diseased. And

bless with its fruit our children for our generation [and] for
ever, Amen !   **24** Give us that all this which we have spoken
with our mouths and our tongues may come to us from (?) thy
exalted dwelling and the sacred place of thy glory,—this which
we have asked thee; and we have prayed unto thee that our
prayer may not be in vain[1], help us soon to-day on this day.
25 Give us the true faith, glory and wealth and perfect grace
with all peoples and kings [and] rulers of the earth.   **26** As
thou gatherest the cloud[s] and sheddest the water on the face of the
13 vo.   earth, thus make rain and shed | grace upon me in my face; that it
be a coat of mail and a protecting shield ; like a hen that covers and
shields her young under her wings, thus shield and protect me under the
cover of thy wings, with thy protecting shield ; and with thy holy
right hand and with thy strong power protect me against all thy punish-
ment and thy wrath, and lead me out by thy fear, thy servant . . . . . .
27 If it is thy will, show thy power and thy authority to-day
on this holy day;—heal this woman soon that they may know
us and [know] that we have the true faith and are truly thy
Disciples; and that thou hast created and shaped us, [and] that
there is truly no other god beside thee, in heaven above and on
14 ro.   earth below.   To | thee belongs glory and praise for ever and
ever, Amen!"   **28** And after they had finished their prayer and
their request, God heard them from heaven, His holy place, and
gave to the 12 Disciples all that their heart requested: and they
breathed their spirit into her ear and washed her with the water
of prayer, and she became whole.   **29** And she rose straightway
and fell down before them and exulted and rejoiced with great
joy.   But Satan left by the prayer of the 12 Disciples, and
thus they healed this woman.   **30** And likewise heal me, O Lord,
from all disease of my soul and my body and keep away all demons
from thy servant . . . . . .   **31** And when all the kings and rulers
and people saw that this woman was healed, one half of them, |
14 vo.   who did not recognize,[2] perished and were destroyed for ever
and ever—Amen !   But those who believed were saved from
all disease and trouble of their souls by these names of Christ.
32 Thus save me and protect me, O Lord, by the power of these thy
names, thy servant . . . . . .   **33** For Jesus said: Everyone who
believes and who invokes this my name, shall be saved and shall
not be confounded for ever and ever.   **34** Thus let myself not be
confounded, thy servant . . . .   **35** And everyone who is

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[1] Literally "return naked."   [2] Perhaps mistake for "believe."

washed and cleansed by the prayer of the 12 Disciples, shall not be approached by any power of evil or unclean spirits. **36** Drive away all power of the enemy and let him not inflict any disease or infirmity upon the soul and the body of thy servant . . . . . .

15 ro.   Thus, O Lord, save me by the power of these thy names. | And by the prayer of thy holy Disciples preserve my soul and my body, that of thy servant . . . . . .   **37** And they set Qīrōs over all, even over two kings, and made him heir of their country. By what ? By the prayer of the 12 Disciples.[1]   **38** And the people spoke among themselves, they saw and wondered and believed in the 12 Disciples and in Christ who had made powerful the prayer of the 12 Disciples and in Christ whose throne is glorious and exalted and who is free from temptation and subdues the power of all his enemies and adversaries.   **39** Thus save me, O Lord, from temptation ; bless me and protect me, thy servant . . . . . . By the power of these thy names exalt my throne, and humble and abash my enemies and adversaries and crush them under the stool of my feet, of thy servant . . . . . . for ever and ever, Amen !   **40** [They said:]   "All |

15 vo.   who believe in the name of Christ, come, let us unite to extol these Disciples of Christ. And let us destroy the gods and burn [them] with fire, and let us not worship any other gods besides theirs. And let us believe in their prayer that we may be saved from every chastisement of God's wrath which burns and blazes [heavier] than a flame of fire." **41** And they gathered their gods and burned [them] with fire, and all their gods perished, and none among them was saved. **42** Thus make perish, O Lord, all demons and evil spirits who eat flesh and drink blood ; who crush the bones and seduce the children of men : drive them away, O Lord, by the power of these thy names, and by the prayer of thy holy Disciples, from thy ser-

16 ro.   vant | . . . . . .   **43** And they were converted to the Lord God. And they were saved by the prayer of the 12 Disciples, and became good and compassionate [people], and their generations were blessed for ever and ever, Amen.   **44** Thus bless me, O Lord, by the power of these thy names, and by the prayer of the 12 Disciples. Preserve me and protect me, thy servant . . . . . . for ever and ever, Amen !

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[1] The text does not seem to be altogether certain here.

CHAPTER V.

DOINGS OF THE DISCIPLES IN SODOM AND GOMORRHA.

1 And after that the 12 Disciples arose and went away, after they had healed all sick and diseased. **2** And these Disciples said: "Come, let us go to the land of Sodom and Gomorrha, let us speak to them and give them precepts. And let us not fear the earthly death for the name of God; for God is with us, and nobody can overpower us because of this name of our

16 vo. Saviour. **3** And they are the people | who have incensed God by their evil doing[s] and have polluted themselves by their many sins, and have made themselves like animals. Come, let us take courage and not be afraid of them and let us rebuke them with true admonition." **4** And they went to the land of Sodom and Gomorrha and preached and taught, saying unto them: "Believe ye in the Lord God, your creator! But as to us, if we die for the name of Christ, [we shall receive] great reward in heaven, and we shall find gain and receive grace [and] reward and life from Him. **5** And if ye refuse to listen to our words and commands, the Lord our God will judge you; but if ye listen to [our] word [and] our commands, your sins will be forgiven unto you and God will desist from His wrath against

17 vo. you. **6** If ye | repent and take refuge with Him, do not worship other gods; for the gods cannot save you. **7** Do not go to the wife of [another] man[1] and do not kill the soul of your friend, that God may not kill you, [and deliver you] unto punishment in the hell-fire. **8** Behold, your end is near and has arrived, and there will be hunger and pestilence; your country will perish and vanish and be as if it had never been created." **9** And when the 12 Disciples admonished them thus, the people became angry and enraged, then they hurled many maledictions against them and they seized the 12 Disciples, and said to them: **10** "Why do ye give us commands which we do not know? Behold, we shall kill you; let us see who shall save you to-day

17 vo. from our hands, you who pride yourselves without having | a helper." **11** Again the 12 Disciples said to them: "Trusting in the true faith and strengthened by the Holy Ghost, we do

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[1] Perhaps we should read ·ብእሲ ፡ ሰብስ ፡ (or ስ) ·ብእሲ. "man to man."

not fear you, for ye will not be able to kill us; God will help us and deliver us from your hands to-day, but ye will be with-out strength or power. **12** Ye are unclean and cursed, ye are in sin and in bodies without souls." **13** And they bound their hands and feet. And an angel of God descended from heaven and came to the 12 Disciples at the time of midnight, saying unto them: "Be not afraid, ye apostles [and] servants of God, select and strengthened by the Holy Ghost." **14** And then they fell down on their knees. And then they prayed and

18 ro. asked and invoked these names: God | opened their fetters and their faces shone brighter than sun and moon before all [people], and the 12 Disciples said: **15** "See how the Lord our God has saved us and [how] our fetters have been opened by the power of our God." **16** And [even] after they had seen that their fetters had been opened, none of them believed except one whose name was Lot; and again they said to the 12 Disciples: **17** "Behold, we shall throw you into a fiery furnace, and then, let us see who shall bring you out of this fire." **18** But these Disciples said to them: "Fire will be like cold water by the will of the Lord our God, and water will be like fire. With-out the will of the Lord our God no fire can reach us or touch

18 vo. us." **19** And | Lot said to all the people: "Do not do this thing, and likewise do not revile them. Come, come, let us listen to their word and let us keep their commands. **20** For truly they[1] are the Disciples and have the true faith, and I believe in their prayer, and will not walk in your works nor follow your traces." **21** And when they heard these words of Lot, all the people became angry and said to him: "Thou also, if thou believest in them—let us see, how they will save thee, they who can not save themselves!" **22** But then Lot took courage and united with the 12 Disciples. . And they heated a pit of fire seven times.[2] **23** And the Disciples said to Lot: "Be not afraid

19 ro. and let thy heart not fear; behold, | God is with thee, He will save thee." **24** And the 12 Disciples prayed these names of Christ, and took sand in their hands and cast it in the fire, saying: "Make, O Lord, this fire like cold water!" while all the people witnessed [it] with their own eyes. **25** And they said: "We must believe them to be keepers of magic art more than[3]

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[1] MS. "ye."   [2] Cf. Dan. iii. 19 (Torrey).   [3] Suggestion of Prof. Torrey.

all [other] men, because they have escaped (?); and now come, let us give them poison." **26** And they gave 12 full cups to the 12 Disciples. But the disciples prayed to God and read these names of God, saying: **27** "Thou, O Lord our God and our Saviour, [destroy] this poison by the power of these thy names so that they

19 vo. can not kill us and that these people | of the land be abashed!" **28** And then they crossed their faces, and saying: "In the name of the Father and the Son and the Holy Ghost" they took [it] and drank [it], but all this tribulation did not harm them. **29** The people tried them with all [devices], but they could not overpower them. Then all the people said among themselves: **30** "Never until to-day have we seen such evildoers, whom no man can overpower and who have made our strong fetters like fire, and fire they made like cold water. **31** And since we have punished them in all [possible ways] and have not over-powered them, what shall we do unto them? Let us drive the 12 Disciples away from our country!" **32** But they said to all the [people of] Sodom and Gomorrha: "See the power of God, that saves us from your hands! But ye have no power or

20 ro. strength!" **33** And they went away | from that land, and said to Lot: "Come quickly, leave with us this town, for the end of this land has come." And Lot departed with his children and his wife; and the 12 Disciples cursed the people of Sodom and Gomorrha, and shook the dust from their feet. **34** And God made a flame of fire come down from heaven upon them; the 88 gates of this land were extinguished and exterminated for ever and ever—Amen—, and all [its people] perished because of the curse of the 12 Disciples, that it should be a witness for them. And no one among them escaped; it became a desert, as though it had never been. **35** Thus extinguish and exterminate my enemies and adversaries, those of thy servant . . . . Save me, O Lord,

20 vo. from the | unclean spirits and the bad men who beset us and the wicked ones who beset [us] night and day: abash them and drive them away from me by the power of these thy names. Keep me and protect me and defend me and shelter me, thy servant . . . . . **36** And Lot was a chosen one of God, and was blessed and saved because he believed in the prayer of the 12 Disciples; and Lot was strong in the true faith. **37** Make me like him, O Lord, and save me and lead me out of every persecution and temptation, and evil speech and imprecations, by the power of these thy names and the prayer of the 12 Disciples, me thy servant . . . . . . **38** Be merciful and gracious unto

me and do not be far from me at any time.   Thou art my God and my
21 ro. Lord, protect me with thy strong right hand and strengthen | me, thy
servant . . . . . .

CHAPTER VI.

The Disciples and 88 Kings and 140 Cities.

1 And after the 12 Disciples had manifested these things,
they went into all lands.   And on the road they found 88 kings
and 140[1] cities assembled worshipping other gods.   **2** And the 12
Disciples came and said: "In the name of the Father and the
Son and the Holy Ghost, One God!   Be abashed and ashamed
all ye who worship other gods; but ye, who believe in the name
of our God, shall be saved by these names of Christ."   **3** And
after the 12 Disciples had said this, the 88 [kings] gathered
against the 12 Disciples and intended to kill them; but the
Disciples prayed then, raising their eyes and lifting their
thoughts and stretching forth their hands toward heaven.   **4** And
21 vo. they said, united in one thought | : "Exalt, praise and laud
[Him]!"   **5** And they said: "Blessed art thou, O Lord, our God;
lauded and praised be thy name for ever.   For we are thy ser-
vants who invoke thy everlasting (?) name; and now, hear us,
O Lord, [grant] the desire of our hearts and do not make us a
derision of the enemy.   **6** Save us, O Lord, by the power of these
thy names from this people and [these] kings and rulers and the
evildoers: abash them before us and behind us.   And destroy
their power, [make it] like the grass of the roofs, and disperse
their counsel and their gathering that they cannot overpower us,
Amen!   **7** Save us, O Lord, our God, by the power of these thy
names from all evil men and mourners[2] who [try to] kill us,—by
the power of these thy names, Amen!   **8** Save us, O Lord, our
22 ro. .God, by the power of these | thy names from all evil and [from]
the demon of noontide and from calamity; by day and by night
drive them away, and keep them far [from us] that they may
not beset us, but be abashed by thy grace and mercy, Amen!
9 Save us, O Lord, our God, by the power of these thy names,
from all intriguers and deceivers and oppressors, shatter their

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[1] The MS. has here 130; in the other places we read 140.

[2] Perhaps "deceivers," if we read **ፐሐልዋን** instead of **አሐዋን**.

power and baffle their counsel, and paralyze their intentions,
Amen!   **10** Save us, O Lord, our God, by the power of these
thy names from those who frighten and endanger our soul and
body, and [from] the serpent and the dragon, who pierces and
bites with his teeth and his tongue and scratches with his claw
—drive [him] away and avert [him] from me, Amen!   **11** Save
us, O Lord our God, by the power of these thy names from all
22 vo.   keepers of magic art, who corrupt the soul and who make poisons
with skin and pillows, with sweat and the nails of our hands and
the hair of our heads and the nails of our feet, and with the hair
of our eye-[brows] and the hair of our clothes and the hair of our
girdles, and where we eat and drink,[1] out of our whole souls and
bodies,—destroy [such] poisons and make their power like ashes.
May they be like cold water and like soft lead (sic!) that nobody
can overpower us, Amen!   **12** Save us, O Lord, our God, by
the power of these thy names from all punishment by thy wrath
and [from] reviling speech, and those who revile us, let them be
detested[2] with all men.   And those who are wroth against us—
may God let the punishment of his wrath come upon them,
23 ro.   Amen.   **13** Save us, O Lord, our God, by the power of these |
thy names from all the persecution of Satan, from seducing lust,
from all the nets of death, and abash Satan that he flee and be
ashamed and not approach us; and let his power be shattered
and his counsel be destroyed [that it be] like ashes, Amen!
14 Save us, O Lord, our God, by the power of these thy names
from all intriguing men and those who calumniate with words
and tongue, and disperse their counsel and cut off their tongues
with [thy] sword, Amen!   **15** Save us, O Lord, our God, by these
thy names from the short days, from the evil day, and from the
hours of temptation.   Guard me and protect my soul and my body
and let me dwell in health and in peace, me, thy servant . . . . . .
16 Save us, O Lord, our God, by the power of these thy names
23 vo.   from all | enemies who kill our souls: let their power be broken
and their shield be shattered and let their lances and arrows
turn back upon themselves.   **17** Save us, O Lord, our God, by
the power of these thy names from a death in sin, from the fire-

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[1] This may refer to the belief that magic is particularly effective
if applied to a person while eating.
[2] Read bet_wärädi instead of bäqädi.

eater:[1] let us find grace and mercy before thee and let us not be
ashamed before thee in the end, Amen.   **18** Save us, O Lord,
our God, by the power of these thy names, from disease
and infirmity and from breaking of the bones of the body.
19 And heal speedily by thy grace and mercy thy servant . . . . . .
20 Save us, O Lord, our God by the power of these thy names
from the disease of *māg"āy*[2] and colic, and [from] diseases of
the eye and the head.   **21** And avert [them], O Lord, and remove

24 ro. them from me and raise me from my fall, me thy servant . . . . |
Amen.   **22** Save us, O Lord, our God, by the power of these thy
names, from disease[2] of our[3] feet and from tears of our[4] eyes.
Strengthen our feet on the path of peace and enlighten the eyes
of our hearts, and lead us and sustain us in the good.   Give us,
O Lord, knowledge without grief [and] knowledge without
hypocrisy.   **23** And fill my heart with joy and gladness, that of thy
servant . . . . . . Amen!   **24** Save us, O Lord, our God, by the power
of these thy names from all grief and calamity; and from all tur-
pitude on earth and in heaven; [let us do] only honest things;
and from eternal punishment and flaming fire; bestow on us joy
on earth and life in heaven.   **25** Do not forsake me, thy servant . . . .

24 vo. **26** Grant us all this that we have spoken with | our mouths and
have asked, and do not treat us like other people: but love
us more than all human creatures, bless us and have mercy
upon us, guard us and protect us and confirm us, thou who hast
fastened heaven without a pillar and the earth on the water.
27 Thus confirm me, O Lord, thy servant . . . . . **28** By the power of
these thy names and by the power of thy kingdom and by the
strength of thy throne, thou art our Lord God.   Save us from all
evil on earth and from all condemnation in heaven.   Guard us
and protect us also from being overpowered by any bad man,—
29 [guard me also,] thy servant . . . . .—   **30** who speak [evil] with
their mouths and voices and who plan [evil] in their hearts,
from every heavy punishment in heaven; from all this save us

25 ro. by the power of these thy names and | by the strength of thy
throne and by thy exalted dwelling; and by the glory of thy im-
perishable kingdom, by thy full and sweet everlasting kindness.
31 Save me and defend me: in this world and in the coming world
thy grace and thy mercy be upon me, thy servant . . . . . . Amen!

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[1] Perhaps "the consuming (ⵑⵑⵣ) fire."   [2] See above p. 31, ann. 3.
[3] Literally "chastisement."   MS. "my."

32 Be not far from us, but be with us always at every time, help us speedily to-day, on this day let thy kindness be revealed upon us.[1] And thy will and thy pleasure be done; we cannot carry out this thing. **33** But with thee everything is carried out by thy word and thy commandment; carry out on us thy great mercy and grace, and let thy salvation fill all our hearts with joy and gladness. And let all this that we have asked and

25 vo. that we have said, | be done speedily; help us to-day, on this day. **34** Thus hear my prayer that I have asked from thee, I, thy servant.... **35** To thee be praise and laud for ever and ever, Amen." **36** And after they had finished these words, God granted their request and all the desires of their hearts; because they believed, he heard their request. **37** And God said to his Disciples: "My servants, strong in faith, come ye to me; for I have chosen you out of all human creatures. Take [what] I give unto you; grace more abundant than the dew of the skies and [farther reaching] than the width of the earth; I love and favor you exceedingly. **38** But now speak and announce to all creatures,

26 ro. that whosoever believes in you, believes | in me and shall be saved by your prayer, and if any one does not believe in you, behold, ye shall see to-day, how I shall punish them in my wrath, and I shall disperse them like sand on the earth, for even the heavens and the earth cannot bear my wrath; the whole creation shall fear and tremble and be terrified." **39** When these Disciples heard this, they thanked the Lord and praised their God, and they said to all the people: "Ye have refused to listen to our word and command." **40** And straightway they were terrified and appalled by the fear in their hearts, and their gods were exterminated and rooted out for ever, by this prayer of the names of Christ. **41** And while [the Disciples] crossed their faces and prayed and read these names of

26 vo. Christ, the hands | and the feet of these people became dry like wood, and their bows and arrows were broken and came back upon themselves. And their shields and lances were shattered; they were abashed and ashamed before the(m) [Disciples]. **42** In the same way may the hands and the feet of all my enemies and adversaries be broken, and their power be shattered and their eyes become blind and their mouths be bound and their throats be shut; may

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[1] MS. "me."

they not be able to speak and may they be abashed and ashamed. And keep all the demons that beset me away from me, and save me by the power of these thy holy names, and I have taken refuge in the prayer of the 12 Disciples, I, thy servant . . . . . . **43** And the 12 Apostles were saved by the power of these names of Christ from the hands

27 ro. of all the 88 kings and 140 cities | who worshipped other gods. **44** Thou who hast saved the 12 Disciples, save me in the same way as them, O Lord, my God, from the fiery furnace in heaven and from all evil on earth. O Lord, choose me and be pleased with my soul and my body, [with] me, thy servant . . . . . . **45** [Then] the 12 Disciples converted the 88 kings [and] the 140 cities and made them forsake their gods and brought them back to the Lord their God.

CHAPTER VII.

HYMN OF THE DISCIPLES.

1 After he had revealed their true faith and their uplifting prayer to all peoples of the earth, they thanked and praised the Lord, their God, they lauded and sang with one mouth, and they said in unison:

2 " [Alleluia,] thou art clement, O Lord, Amen.
Alleluia, thou art righteous, O Lord, Amen.

27 vo. Alleluia, thou art merciful, O | Lord, Amen.
3 Alleluia, thou art true, O Lord, Amen.
Alleluia, be thou[1] gracious unto us, O Lord, Amen.
Alleluia, thou art pure, O Lord, Amen.
4 Alleluia, thou art without impurity of sin, O Lord, Amen.
Alleluia, thou art praised, O Lord, and thou art blessed,
        O Lord, Amen.
Alleluia, thou art awful, O Lord, Amen.
5 Alleluia, thou art mighty, O Lord, Amen.
Alleluia, thou art strong, O Lord, Amen.
Alleluia, thou art wise, O Lord, Amen.
6 Alleluia, thou art exalted, O Lord, Amen.
Alleluia, thou art faithful, O Lord, Amen.
Alleluia, thou art forbearing, O Lord, Amen.
7 Alleluia, thou givest life, O Lord, Amen.
Alleluia, thou raisest, O Lord, Amen.
Alleluia, thou art knowing, O Lord, Amen.

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[1] Probably a mistake for " thou art."

8 Alleluia, thou art the king of kings, O Lord, Amen.

Alleluia, thou art the | god of gods, O Lord, Amen.

Alleluia, to thee belong praise and thanks for ever and ever, Amen.

9 Thee we worship on our knees, and we believe in thy living name for ever and ever, Amen!"

CHAPTER VIII.

CHRIST SHOWS HIS DISCIPLES THE PLACE OF CONDEMNATION.

1 And after all this had happened to the 12 Disciples, they again asked our Lord Jesus Christ and said to Him: "Behold, thou hast given us all that we have asked thee, and thou hast shown us the light which does not go out for ever and ever, and the joy which does not end for generation and generation. But now show us the sight of the judgment that we may learn and perceive its likeness." **2** And He said unto them: "Better than to see it would be for you not to see this sight of the judgment. For if ye see the smoke of the judgment, your soul will fear and tremble; desist, do not see [it]!" **3** But there-

after | He showed them a bubbling stream of fire full from its top to its bottom, with reeking and fetid smoke. And when they saw the smoke of the judgment from a distance, tormenting pain came over them. **4** And they fell on their faces and were terrified, weeping bitter tears, and they were like corpses forty days and forty nights. **5** And after that Jesus Christ called the Apostles: "Rise and be not afraid, my servants!" **6** And they rose straightway and crossed their faces, and said: "We have seen a stupendous thing. When we had fallen on our faces having seen [the judgment], we crossed our faces, and we were like corpses. For when we had seen the smoke of the judgment we wept bitter tears and we said, 'We are born in vain.'"

7 And Jesus said unto them: "Have I not told you that it

would be better for you not to see this | judgment than to see it?" **8** And the Disciples of Jesus answered him: "It is true, O Lord, that thou hast told us [so]. But now tell us, O Lord, how a man can be saved from this consuming fire!" **9** And the 12 Disciples wept [tears that were] like a stream of ten winters. Then the Disciples of Jesus said to Him: **10** "Why hast thou created our father Adam in thy image and in thy

likeness?   Do not destroy the work of thy hands!   But now
tell us openly, O our Lord, O our Master, by what man can be
saved from sin!   For if thou art not merciful unto us, there is
no good deed in us; but if thou art merciful unto us, we are
called righteous and pure.   **11** Then will be known thy mercy
upon us sinners and trespassers.   But with us there is no one
good and righteous and pure like thee, our Lord, our Master, for
29 vo. there is no man that does not sin | before thee, O our Lord.   **12** Is
there any wood that does not become putrid, or a man who would
be found perfect, except thee ?   **13** O Lord, do not punish me in thy
wrath and do not chastise me with thy punishment, me thy servant.....
14 For there is none that can stand before thy face; heaven and
earth can not bear thy wrath.   But save us, that we may be
saved from thy hand."   **15** Again Jesus Christ said unto His
Disciples: "I shall tell you truly; but do not reveal these my
words [to anybody], and [this is] because he cannot bear or
keep [them].   And when I tell you the secret, heaven will
burn and earth will be fire.   **16** And to you everything is
revealed, nothing have I concealed from you, and no one hold
30 ro. I equal unto you except Mary my mother, who bore me in her |
womb nine months and embraced me with her arm[1] and nursed me
from a breast sweeter than honey and salt; **17** and except John
the Virgin, who baptized me in the river of Jordan and who
touched my head which cannot be touched and which even the
blaze of fire cannot touch—he took it in his hand; **18** and
except Abraham my Beloved, with whom I made a covenant in
the land of *Kīrābōs*[2], standing in a column of clouds, to whom
I sent down a sheep as a ransom for his son Isaak, and to whom
I revealed secret mysteries; **19** except [also] my servant Moses
the prophet with whom I spoke voice to voice and to whom I
gave victory over the enemy and whom I set over the Children
of Israel 72 years."   **20** And the Disciples of Jesus asked him
that he might reveal unto them His secret name.   **21** After that
30 vo. Jesus spoke to them and said unto | them: "Take [it].   Now
I give you these my names; keep them and guard them, [that]
ye may be saved from sin.   **22** And every man who knows
these my names, shall be saved; whosoever hangs them around
his neck and wears them and keeps them and reads them and
whosoever is purified and cleansed by his belief [in them], shall

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[1] Literally "hand."   [2] Probably="Chaldea," see above p. 4.

be saved from many sins." **23** And Jesus wrote his names with
His own holy hand and gave them to His Disciples. And while
they read together, they found His secret name and they
rejoiced and exulted, saying: "Lauded and praised be thy
name for ever. Thou, O Lord, our God, hast given us all this,
[namely] thy holy name." **24** And they invoked His name
saying: "*Rāfōn, Rāfōn, Rāfōn; Rākōn, Rākōn, Rākōn;
Pīs, Pīs, Pīs; Aflasō, Aflasō, Aflasō; Malyō'eyōs, Malyō'eyōs,*

31 ro. [*Malyō'eyōs*]*; Mal'eyōs, Mal'eyōs,* [*Mal'eyōs*]*; Enā'ēl,* | *Enā'ēl,
Enā'ēl; Serā'ēl, Serā'ēl, Serā'ēl; Henā'ēl, Henā'ēl, Henā'ēl;
Nārōs, Nārōs, Nārōs; Kōrōs, Kōrōs, Kōrōs; Felōs, Felōs,
Felōs; Līnōs, Līnōs, Līnōs; 'Ērōs, 'Ērōs, 'Ērōs;* and my name
which is greater than all, *Bersābehelyōs.* **25** And there is nobody
who knows this my name except the four beasts, and except the
twenty-four elders of heaven[1] and except Mary my mother."
26 And He said unto them: "By these my names ye shall be
saved and your sins shall be forgiven to you. And whosoever
invokes [them] like you and believes in this my name, shall be
saved, and not be ashamed before me, and shall not see the
smoke of the judgment; he shall be free from sin; his sins
which he has committed from his childhood until his old age
shall be forgiven unto him." **27** And Jesus Christ said:

31 vo. "Of all that is written in | my books nothing is greater than
these my words; and this prayer is greater than all my prayers;
and whosoever believes in this prayer, I shall save him and shall
be merciful and gracious unto him. **28** I have sworn by my
exalted throne; I have sworn by my pure dwelling; I have sworn
by the stool of my feet; I have sworn by the head of Mary my
mother, by the holy angels, my messengers. **29** And I do not
deceive by my word, and I do not delude by my righteousness,
and I do not make impure my covenant." **30** And as thou hast
saved thy holy Disciples, thus save me,[2] O Lord, by this thy holy name,
cleanse me and purify me from my sin, me thy servant . . . .
31 And again Jesus Christ said: "Blessed be he who reads this
book and blessed he who is purified by the prayer and who

32 ro. believes in | this prayer. **32** Blessed he who is anxious, when
they read this prayer, to keep this prayer; I will make strong
his power like [that of] a rock, and I will guard him by my
power and strength, and I will love him like my Disciples.

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[1] Cf. Revelation iv. 4–6.   [2] MS "us."

33 Blessed he who wears this prayer and hangs it around his neck; no evil spirit shall approach him and nobody shall be able to touch his body or his soul. **34** And where this book is found, disease and infirmity and hunger shall not enter that house, and Satan shall be driven away and not approach that dwelling. Nor shall a thief steal, and as to his enemies—no enemy or adversary of his shall be able to destroy or make fly away his power.[1] **35** And his house and his children shall be blessed, and the angels shall not stay away from him. Always

32 vo. all blessing of the prophets and apostles shall fill his house | and the spirit of God shall abide in it. But the spirit of Satan shall stay away from it. **36** And thou also if thou believest in this prayer, everything shall be done unto thee by this prayer. And the water of prayer shall not be poured on the earth, for it is sacred and holy, the likeness of the blood of Christ. **37** Let it be a cleanser of sin and a salvation for the soul and the body of thy servant . . . . . . **38** And if thou, reading this, art purified, thou shalt find favor and love with all men; the mouth of the enemy and the thrust of lances shalt thou overpower and thou shalt subdue the power of all thy enemies and adversaries; and nobody shall stand before thee, but all shall fear and tremble before thy voice. **39** And when they see thy face, they shall flee and hasten [away], and thy speech shall be sweet toward the

33 ro. men who | plan evil in their hearts against thee. And the mighty shall not overpower thee by their might. From all this he shall be saved," said the Saviour Himself—**40** As thou hast said in thy word, save me thy servant . . . . . .—to Him be praise and thanks for ever and ever, Amen!

CHAPTER IX.

CHRIST SHOWS PARADISE TO HIS DISCIPLES.

1 And after Jesus had said these things to them, again His Disciples asked him, saying: "Behold, we have seen the sight of the judgment. But now show us the sight of Paradise that we may rejoice in thy grace and kindness!" **2** And Jesus said unto his Disciples: "Rise, let us go through the regions [of heaven?]; and there I will show you wonderful miracles and astonishing things." **3** And they went and came to the

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[1] The translation of this passage is very doubtful.

regions [of heaven] and they saw the land of Paradise, brighter than the sun and sweeter of smell than an offering of frankin-

33 vo. cense: even while it was [still] (a) far (land), | its fragrance was wafted [to them].   **4** Milk and honey were flowing [in it] pro- fusely like water; and vines were planted all over the land, and its twigs spread over the seven heavens, and its grapes were full of never ceasing and imperishable delight.   And when they saw [this], they rejoiced greatly.   **5** And they said: "We have seen to-day wondrous and marvellous [things] which we never saw [before].   O our Lord [and] our Master, thy word is true, and all thy ways are straight, thou art in truth the king, O Lord."   **6** And further they said unto Him: "Tell us, O our Master, to whom thou wilt give these things."   **7** And he answered: "I will give this Paradise to those who do the will of my father and to my humble ones from whose hearts there comes no violence, and to those who believe and guard this my name.   And to you also: take [it], for I have given [it] unto you

34 ro. as your inheritance." | **8** Then they thanked Him and praised Him, all united in singing a psalm.   "By this thy name we have healed 187 sick men; by this thy name we have dispersed 7037 demons; by this thy name we have converted the 88 kings and the 140 cities; **9** by this thy name we have been saved from all the people of Sodom and Gomorrha and have made our fetters like fire and have made the fire cool like water, and those who reviled our name have been exterminated for ever and ever. **10** By this thy name we have destroyed 155 idols; by this thy name we have converted the 88 kings and the 140 cities, and we have exercised great power on earth.   Not by our own power have we done this, but by thy power.   **11** We believe in thy name which thou hast given us for conquering, and we worship thy power, who hast strengthened us; to thee be praise and

34 vo. thanks | for ever and ever, Amen!"

12 This book has not been written by the hand of men, but by our Saviour Himself who wrote it with His hand.   **13** And if thou readst it, read it using (?) holy oil; and if thou art not able [to do so], read it using (?) pure oil; and it will bring thee perfect grace, and salvation of soul and body, and victory over the enemy.   **14** May it bring perfect grace unto thy servant......
15 And all will be done unto thee by this prayer for ever and ever, Amen, Amen.

The Vocabulary of Sumerian.—By J. Dyneley Prince,
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§ I. The study of the Sumerian vocabulary falls logically
into three divisions. These are 1) the origin of the signs, 2)
the etymology of the phonetic values, and 3) the elucidation
of the many and varied primitive sign-meanings.

Professor Friedrich Delitzsch in his epoch-making work on
the origin of the most ancient Babylonian system of writing[1]
has paved the way for our thorough understanding of the prin-
ciples which were followed by the fathers of the ancient pre-
cuneiform lineal style of inscription. Previous to Delitzsch's
masterly work in this field, really no one had correctly under-
stood the facts regarding the beginnings of the cuneiform writ-
ing. These are so overwhelmingly in favor of the linguistic
character of Sumerian that they have caused Delitzsch himself
to abandon the Halévyan "ideophonic" cryptographic hypo-
thesis,[2] of which the distinguished German Assyriologist had
formerly been an ardent adherent. Delitzsch's work, however,
has thus far included only the study of the signs. He has
made no attempt as yet to combine the examination of the signs
with the investigation of the phonetic values, which it is neces-
sary to do in order to arrive at the true nature of the Sumerian
idiom as it has been handed down to us. The thorough exam-
ination of every sign is imperative, if we are ever to penetrate
the mysteries of the highly difficult problem, but it is equally
imperative that every phonetic value and word-combination be
also studied, both in connection with the equivalent signs and
with other allied phonetic values.

§ II. A most important point should now be noted. The
etymological study of the Sumerian word-list is attended by

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[1] *Die Entstehung des ältesten Schriftsystems oder der Ursprung der
Keilschriftzeichen*, Fried. Delitzsch, Leipzig, 1897.

[2] Halévy, JA., vol. vi., *sér.* 3 (1874), pp. 461 *seq.; Comptes rendus*, vol.
iv., *sér.* 3, p. 477 ; vol. iv., *sér.* 3, pp. 128, 130 ; JA., vol. viii., *sér.* 7, pp.
201 *seq.* Also his book *Recherches critiques sur l'origine de la civiliza-
tion babylonienne*, Paris, 1876. See Weissbach, *Die sumerische Frage*,
p. 183, for further references.

incalculable difficulties, because nearly all the Sumerian texts
which we possess are written in an idiom which is too evidently
under the influence of Semitic.   With the exception of certain
very ancient texts, such as those published by Professor Hil-
precht in the OBI.· vol. I, i. and ii.[1] and probably also the
Gudea inscriptions,[2] the Sumerian literature, consisting largely
of religious material such as hymns and incantations, shows a
number of Semitic loanwords and grammatical Semitisms and in
many cases, although not always, is quite patently a translation
of Semitic ideas by Semitic priests into the formal religious
Sumerian language.   We must believe that the Sumerian at a
comparatively early date began to be used exclusively in the
temples as the written vehicle of religious thought in much the
same way as was the mediæval Latin of the Roman Church.
Professor Paul Haupt may be termed the father of Sumerian
etymology, as he was really the first to ·place this study on a
scientific basis in his *Sumerian Family Laws.*[3] Professors
Jensen and Zimmern[4] have done excellent work in the same
field and, together with Haupt, have established the correct
method of investigating the Sumerian vocables.   These words
should be studied only in relation to the Sumerian literature.
They should on no account be regarded as being etymologically
connected with words in the idioms of more recent peoples, and
practically all such comparisons, for which there is really no
sound basis, must be considered to belong to the realm of pure
conjecture.   Sumerian, as we know it up to the present time,
stands alone, a prehistoric philological remnant, and its etymol-
ogy should be studied only in the light which can be got from
the Sumerian inscriptions themselves.   It is, however, permis-
sible to cite grammatical and constructional examples from
other agglutinative idioms, whenever it becomes necessary to
prove the true linguistic character of some Sumerian peculiarity.

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[1] *The Babylonian Expedition of the University of Pennsylvania;* I.,
pts. i–ii., H. V. Hilprecht, Philadelphia, 1893–1897.

[2] *The Great Cylinder Inscription A and B of Gudea,* by Ira Maurice
Price, pt. 1, Leipzig, 1899.

[3] *Die sumerischen Familiengesetze;* also see his Sumerian grammar in
ASKT., pp. 133–147.

[4] Jensen in ZA. and elsewhere; Zimmern, especially in *Beiträge zur
Kenntniss der altbabylonischen Religion.*

For example, it is probable, as I have pointed out elsewhere,[1] that *tones* existed in the primitive spoken Sumerian, not only for the distinction of similar sounding words, but also for the purpose of differentiating between the various grammatical elements.   As this latter phase of linguistic tones is practically unknown and might militate against the real linguistic nature of the Sumerian in the eyes of the Halévyan school, I have cited the existence of genuine *grammatical* tones in the African Yórúba language, simply for the purpose of demonstrating a linguistic parallel.[2]   In the same manner, the existence of the incorporated object in the verb may be paralleled by referring to other languages exhibiting these phenomena.   On no account, however, should one venture to assume a linguistic affinity between Sumerian and any of these idioms, nor is it possible to connect Sumerian as yet with any language by dint of probably accidental verbal similarities.

§ III. It is really not at all surprising that the Halévyan theory as to the cryptographic nature of Sumerian arose.   The first impression given by the distracting tangle of the Sumerian word-list is the conviction that it would be impossible for such a vocabulary to exist in any regularly developed language. Here one finds the same sign denoting pages of meanings, many of which are seemingly unconnected with any others belonging to the sign in question.   There is also, in a great number of cases, a multiplicity of meanings attributed, apparently arbitrarily, to the same sound-value or word. For example, some scholars have asked very pertinently: how could any *real* language give the same sound-value to a great variety of meanings ?   Besides all this, there are, as indicated above, many passages containing Sumerian words which strikingly resemble the Semitic equivalents and which seem to be mere arbitrary perversions of Semitic originals.[3]   All these facts taken by themselves would be suffi-

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[1] AJSL., xix., n. 4, p. 205.

[2] AJSL., xix., n. 4, pp. 205–6.

[3] Let us take only two cases cited by Fried. Delitzsch in his *Assyrische Grammatik*, p. 62, at the time when he was a follower of the Halévyan theory : BAL $= palû$ 'royal insignium, reign-year.' The original meaning of BAL is 'open, break through,' and from this come the undoubtedly Semitic developments 'proceed powerfully, be hostile, oppress, destroy, cross over ; dig, draw water, be sunken ; axe, wall-breaker, spindle,' and finally, 'royal insignium,' = an instrument like an axe (?),

cient to convince most philologists that we have to deal here
with an arbitrarily arranged cryptogram rather than with a
language. I repeat "if taken by themselves," but the main
point is that these phenomena *cannot* be taken by themselves.
They are mere superficial evidences of deliberate later inter-
ference with the growth of the language, introduced by a priest-
hood who spoke a radically different idiom—Semitic Babylonian
—but who had for religious reasons adopted the Sumerian as
their formal written vehicle. The proof of the original lin-
guistic character of Sumerian is found in the copious evidence
presented by even the latest and most Semitised Sumerian texts.

§ IV. Briefly considered, there are four striking proofs that
the Sumerian literature is based on a primitive language:

1. Sumerian has unmistakable internal phonetic variations,
especially between the two main dialects *Eme-ku* and *Eme-sal*,
and also within the *Eme-ku* itself.[1] These show a distinct devel-
opment of sound which may have been peculiar to different
periods in the growth of the language.[2] The most noteworthy
sound-changes between EK. and ES. are as follows: EK. $g =$
ES. m; thus EK. *gir* 'foot' = ES. '*mêri*'; EK. $g =$ ES. b;

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which word came to mean later the 'reign-year of the king.' It is
highly probable that *palû* is a Sumerian loanword in Semitic from BAL
(*bal*). Furthermore, there is no reason to believe that the Sum. value
buru, originally 'depression, hollow' is a perversion of Sem. בָּאר
'a pit,' but, on the contrary, that בָּאר 'pit' (Assyr. *bûru, bûrtu*
'well'), owing to its resemblance to Sum. *buru* started the chain of
ideas which swelled the number of later equivalents of *bur* (= the
corner-wedge) to more than forty! Mnemonic paronomasia, the delib-
erate association of Semitic words with Sumerian words similar in
sound, played a most important rôle in the formation of the Sumerian
syllabaries. This point will be treated of in a subsequent paper and in
my forthcoming Lexicon. It is, of course, doubtful in some cases,
whether the Sumerian value is not really a deliberate perversion of the
Semitic word on the part of Semitic priests who had lost the original
Sumerian equivalent. In this connection, cf. *egir=arku* 'rear,' where
Sum. *egir* looks like a metathesis of *arku*. On the other hand, the
Semites borrowed far more from the Sumerian vocabulary than con-
versely, a fact which has been admirably demonstrated by Pontus
Leander (see this article, p. 52, note 2).

[1] For my opinions in regard to EK. and ES., see JAOS., xxiv., pp. 105 ff.
(The Hymn to Bêlit. K. 257). Cf. also Leander, *op. cit.* (pp. 33 ff).

[2] Pontus Leander, *Über die sumerischen Lehnwörter im Assyrischen*,
Uppsala, 1903.

thus, EK. *duga* 'knee' = ES. *zêba*.   I believe that there were
two *g*'s in EK., i. e. 1) a nasal *g* (*ṅg*) = ES. *m*, which was prob-
ably not a clear *m*, but a nasal labial obscuration as in modern
Gaelic *lamh* 'hand'; 2) there must also have been a genuine
hard *g* represented by ES. *b*, as just indicated.   There is also
an EK. *g* which varies to *d* in ES., thus, EK. *igi* 'eye, face' =
ES. *idê* (cf. EK. *gar = da-ar*, V. 11, 28b).   In the vowels, we
find also EK. *u* = ES. *ê*, as EK. *tu* 'dove' = ES. *tê*.   A very
curious consonantal interchange is EK. *n* = ES. *š*, as EK. *nêr*
'ruler'= ES. *šêr*.   EK. *n* also=ES. *l*, as EK. *šudun* 'yoke'=
ES. *šudul*.   The so-called dialectic variations within the limits of
EK. itself consist chiefly of elision of final consonants, as in the
very numerous instances where we find such double values as
pag, pa = XU, *gig, ge* = MI, *gud, gu* = GUD, etc.   Leander
(see above, p. 52, n. 2) has written an elaborate treatise on this
subject, in which he assumes, following Jensen, that the fuller
forms, i. e. *pag, gig, gud* are the more ancient ones.   In other
words, he believes that the dialectic differentiation within the
EK. is a *temporal* one.   The question is very difficult, as we
find occasionally the full and the apocopated form of the same
word in the same sentence.   Thus, *ad-a-ni šu-gar-ra gá = mutir
gimillu abišu* 'one who avenges his father' (Br. 7261).   Here
šugarra = gimillu 'vengeance,' lit. 'to make (*gar*) power
(*šu*).'   The word occurs in combination with the shorter form
gá (from *gar* 'he makes'), i. e. 'he makes *šugarra*=vengeance.'
If *gar* belonged to one dialect and *gá* to another, should we
find them together in this way?   It is possible, of course, that
the older *gar*-form survived in the compound instead of in the
verb-form.   All these phonetic changes are widely different to
those seen in Semitic and evidently depend on quite different
principles.   Certainly no cryptogram based on Semitic could
exhibit such phonetic phenomena as we have here.

2. Sumerian has a system of vowel harmony strikingly similar
to that seen in all modern agglutinative languages and it has
also vocalic dissimilation like that found in modern Finnish.
Vowel harmony is the intentional bringing together of vowels
of the same class for the sake of greater euphony, while vocalic
dissimilation is the deliberate insertion of another class of vowel,
in order to prevent the disagreeable monotony arising from too
prolonged a vowel harmony.   The following few examples will

suffice to prove that we have here real linguistic phenomena, although the number of instances might be increased *ad nauseam.* Thus, IV. 30, obv. 2, 22: *in-di in-di gaba kur-ra = illak il(l)ak ana irat irçitim* 'he goeth, he goeth unto the bosom of the earth.' Here we find the soft form *di = du* 'to go,' in harmony with the vowel prefix *in-.* In IV. 30, 19–20b-23-4b: *nam-ba-ab-bi-en=lā taqabbi* 'speak not to him,' but IV. 11, 31–3: *nu-mu-un-nib-bi=ul iqabbi* 'he speaks not to him.' Cf. also HT. 126, obv. 53–4: *mu-un-na-ab-bi-e-ne* 'they shall speak to him.' In *nambabbien,* the neg. prefix *nam* and the infix *bab* are in harmony, and in dissimilation to the stem *bi.* In *mumun-nibbi,* the neg. prefix *nu* and the verbal prefix *mun* are in harmony, while the infix *nib* is in harmony with the stem *bi,* both being in dissimilation to the prefixes. The same phenomenon is seen in *munnabbiene.* Furthermore, in IV. 9, 28a we find *an-sud-dam = kima šamē* 'like the heavens,' where *dam* stands as a dialectic variant for the usual *gim* (EK. *g* = ES. *d*).[1] In Turkish and Finnish the vowel harmony is based on similar principles. Thus, Tk. *baqajak* 'he will look,' but *sevejek* 'he will love.' In Finnish *työhön, töihin, kylähän* all occur with soft vowels. Dissimilation really exists in spoken Turkish in such forms as *al-di-lar* for *aldular* 'they have taken,' but it is not recognized by the grammarians. In Finnish, however, we find it in full force as *patoja* for *pataja, annoin* for *annain* (see Eliot's *Finnish Grammar,* pp. xii. 9–10). A cryptogram with vowel harmony could only have been invented by persons who spoke a language exhibiting this phenomenon, which is certainly not present in Semitic.

3. The Sumerian postpositions are used almost exactly like those in Turkish and Finnish. Thus, Sum. *é-da* 'in (*da*) the house (*é*) = Tk. *evde* (*de* = 'in'); Sum. *ad-da-na-ru* 'unto (*ru*) his (*na*) father (*adda*) = Tk. *baba-sy-na; baba* = 'father'; *sy* = 'his'; *n* is the phonetically inserted consonant and *a* is the postposition 'unto.' Here it should be noted that the Sumerian custom of placing a postposition after a noun and its qualifying adjective has a perfect parallel in both Turkish and Finnish. Thus, *a-ab-ba-ki-nin-dagal-la-(a)-šú =* 'on (*šú*) the sea (*a-ab-ba*) and the wide (*nindagalla*) earth (*ki*)'; Tk.: *deniz* (sea) *we* (and)

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[1] Cf. also Prince, AJSL. xix., n. 4, p. 207, *s. v. zi-zi-de* 'before thee,' where *zi* is explained as a probable by-form of *za-e* 'thou.'

biyuk (great) *arz* (earth) *üzerinde* (upon); Finnish: *paljaan taiwaan alla* ' under (*alla*) the open heaven' (see Eliot, *Finnish Grammar*, p. 205). In all these cases the postposition is regarded as qualifying both the noun and the adjective. A full discussion of the Sumerian postpositions will be found .IIT. p. 141 § 11. Prepositions, although rare, are found both in Sumerian and Finnish (see IIT. 141 § 14 and Eliot, *op. cit.* pp. 203 ff.). Postpositive inflexion is as foreign to Semitic as is vowel harmony and could not possibly have been invented by Semitic cryptographers.

4. I have discussed at some length elsewhere the Sumerian verbal prefixes (see AJSL. xix. No. 4, pp. 206 ff.). It will be sufficient to note here that the incorporation of the verbal object, which is the only method in Sumerian of expressing the pronominal object, has its parallel in other languages of the agglutinative type. Thus in Basque, the present tense is never without the object ' it '= *d*, as *dakart*=*d-ekart* ' I bear it' ('I '= *t ;* 'bear' = *ekar ;* 'it '= *d*).[1] Practically the same peculiarity is seen also in the American languages. Thus in the Algonquin Abenaki: *k'namiol* ' I (*l*) see (*nâm*) you (*-k*)' (Prince, *Miscellanea linguistica Ascoliana*, p. 357, Turin, 1901). The same peculiarity appears in the modern Latin idioms as in French *je l'aime* ' I love him'; Ital. and Span. *io (yo) l'amo*, although these are inflexional languages ! To suppose that Semitic priests, who could have been familiar only with their own tongue, should have departed in a cryptogram so far as this from their natural suffixed object is the height of absurdity.

§ V. Furthermore, one does not have to go far to seek real linguistic cryptograms and secret idioms. We have several such in English, perhaps the best known of which is the so-called costermongers' back-slang which has existed for a long time as a semi-jocose jargon among the small tradesmen of certain sections of London. In this dialect they say: *cool the delo taoc* ' look at the old coat'; ' potatoes' are *rattats* (backwards for ' tatur ') and a Jew is a *Wedge !*[2] This kind of transposition or rebus is peculiar to a number of secret languages. Such an idiom exists in modern Arabic, especially among school

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[1] See Van Eys, *The Basque Language*, 1883, pp. 29 ff.

[2] I have heard vagabonds speak this jargon so rapidly that it was quite impossible to follow their meaning.

children, who say *fuj el-lâjir* for *šuf er-râjil* ' look at the man.'
Also in the Spanish thieves language we find such inversions as
tapla for *plata* ' silver '; *demias* for *medias* ' stockings,' etc.
Similar transpositions occur in certain phases of French Argot
as *loffe* for *folle* ' mad ' (fem.).   Most interesting in this con-
nection is the secret idiom of the Irish tinkers which is in use
in this country and in England at the present day.   This jargon,
which has long been a puzzle to philologists, is now definitely
established as being fundamentally Irish Gaelic inverted,
although not always with absolute correctness.   Thus they say
leichîn ' girl ' for Irish *cailîn ; mailyu* ' hand ' for Irish *lamh*,
etc.[1]   I cannot leave this curious subject of secret languages
without alluding to the incantation language of the Greenland
Eskimo enchanters.   In this idiom, which is in conventional
ritualistic use in all incantations, we really find what Halévy
and his followers believe they have discovered in Sumerian, i. e.
a priestly system of disguising the ordinary speech.   This
Eskimo shamans' language consists partly of descriptive terms
such as ' boiling place ' for ' kettle,' ' dwelling ' for ' house,'
' tusked-one ' for ' walrus,' etc., and partly of deliberately
chosen archaic expressions which are easily recognizable by com-
parison with other Eskimo dialects.[2]   *In none of these jargons
do we find any grammatical development other than that of the
language on which they are based.*

§ VI. This is all to the point in connection with Sumerian,
because these very principles of inversion and substitution have
been cited as being the basis of many of the Sumerian combina-
tions.   Deliberate inversion certainly occurs in the Sumerian
inscriptions and it is highly probable that this was a priestly
mode of writing, but never of speaking, at any rate not when
the language was in current use.   It is not necessary to suppose,
however, that this device originated with the Semitic priesthood. ·

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[1] The late Charles G. Leland was the first to bring this jargon to the
attention of scholars (*Gypsies*, 1886, pp. 354 ff.).   Kuno Meyer, in a letter
to me written in 1896, says : " (It) is a kind of back-slang of the Irish
(Gaelic) language.   It is evidently not a modern invention, but some-
thing like it has been practised among the Irish ever since the eleventh
century at least.   I now believe that the idea was taken from the late
Latin grammarians, but have not worked this out."   Mr. Meyer wrote a
paper on the Tinkers' language, which appeared in the Journal of the
Gypsey Lore Society, vol. ii (now extinct).

[2] This information was kindly given me by Prof. Franz Boas of
Columbia University.

It is quite conceivable that the still earlier Sumerian priesthood invented the method of orthographic inversion which, as I have already shown, is the very first device which suggests itself to the primitive mind when endeavoring to express itself in a manner out of the ordinary. Evident inversions are, for example, the name of the fire-god *Gibil*, which was written *Bil-gi*. *Gi* means 'a reed' and *bil* (NE)[1] 'fire,' so that the combination must have meant 'a fire-brand.' We find also *Girsu* for *Sugir*, *Lugal-si-kisal* for *Lugal-kisal-si*, *Sir-la-bur* for *Šir-bur-la* and *En-zu-na* for *Zu-en-na*.

Especially worthy of mention is the common inversion found in the ancient style of writing the word for 'ocean,' i. e. *zu-ab*, quite evidently for *ab-zu* 'sea of wisdom,' the abode of Ea, the god of wisdom. The Semitic Babylon *apsû* and all its Semitic derivatives was in all probability a loanword from the Sumerian theological vocabulary. The Semitic form *apsû* is in itself definite proof that the Sumerian word was pronounced *abzu* and not *zu-ab*, as written. *Ab* (*ab-ba*) is the usual word for 'sea,' often written *a-ab-ba=tiâmtu*. It is possible, though not certain, that this *ab* (*ab-ba*) was connected with the Sumerian expression for 'water'=*a* (*vide infra* § VIII). *Zu* meant primarily 'knowledge'=*nimêqu*, V. 30, 48 a; II. 16, 65 a. The original sign for *zu* was the element 'great' written inside of an eye, i. e. 'to be great of eye or perception,' hence 'to know' (Delitzsch, *System*, p. 138). The well known equivalent *bît nimêqi* 'house of wisdom' for *zu-ab* depends on a later misunderstanding of this value *ab* (Leander, *op. cit.*, p. 5). The scribes evidently confused it with *ab*[2] 'dwelling.'

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[1] The oldest form of the sign for 'fire' (probably ca. 6500 B. C.) has recently been discovered in the General Theological Seminary (N. Y.) collection of Assyrian antiquities and brought to my attention by Mr.

Robert Lau. This sign is , which is quite evidently a confirmation of Prof. Delitzsch's view (*System*, p. 178) that the fire-sign represented the generation of flame by turning one piece of wood against another after the manner of some modern savages. The sign just given seems to me to be the pictograph of such a primitive fire-producing instrument, i. e. it represents the straight tinder sticks against which the bowl-like end provided with a handle was rapidly rubbed. The sign is used as a suffix *-ne* in the inscription (see Barton, JAOS. xxiii. p. 23).

[2] AB has also the value *êš* 'dwelling,' which was probably the full form of *ê=bîtu* 'house.'

There are five distinct words *ab* in the Sumerian vocabulary; viz., *ab¹* (AB) 'enclosure, dwelling,' from which we have the Sem. *aptu* 'birdsnest' (Hwb. 111). The sign AB was archaically a pictograph of a space. It is probable that *aptu* is a Semitic loanword from this *ab¹*. *Ab²* (AB)=*tâmtu* 'sea,' Sc. 95 *et passim*, which meaning may be an extension of the original sense of space, i. e. the sea is the space *par excellence*. When written *a-ab-ba* we must translate it 'water-space.' Closely connected here is *ab²*=*arax Ṭebêtu*=Sum. *itu ab-ba-ud-du* 'the month of the coming forth of water, the month of floods.' *Ṭêbêt* is from Sem. *ṭebû* 'dip, sink in' cf. II. 49, 4 e, for variants of this month-name, and see Muss-Arnolt, JBL. xi. 170. Also *ab²*= *amêl irrišu* 'cultivator' or 'irrigator' (in this sense עָרִשׁ has the meaning 'to plant,') but *amêl irrišu* has also the Sum. equivalent PIN=*engar*=Sem. *ikkaru* 'husbandman.' It is possible, as I have just indicated, that *ab*=*tâmtu* 'sea' was really a cognate in fuller form of *a*='water' and that it was associated in the AB group owing to the earlier scribes arbitrarily connecting *ab*=*tâmtu* with the idea of 'space, dwelling.' The third *ab³* (AB)=*abu* 'father' in several passages. Here the question at once arises as to whether this *ab³* may not be a Semitic loanword in Sumerian, but too hasty a judgment regarding it should not be formed. It is probable that *ab³*=*abu* 'father' is the *ab* seen in *ab-gal* = *abkallum* 'leader' (cf. 32–8–16, 1. col. i. 31: *nun-me*=*ab-ga-al*). This *ab* means also *nasîku* 'prince,' Br. 3820, and also, probably owing to Semitic influence, *šîbu* 'an old man,' Br. 3821 (cf. *nam-ab-ba*=*šîbûtu* 'old age,' II. 33, 10 c). I am strongly inclined to believe that the original sense of this *ab³* was *nasîku* 'prince,' and that this word was transferred to *abu* 'father, leader' by Semitic analogy (*ab³*=*šîbu* 'an elder,' as noted above). The fourth *ab⁴* is the value attached to the sign LIT, Sb. 254; *ab*=*arxu* 'road, way.' This sign probably indicated the lines of a road + the corner-wedge denoting compactness, i. e. 'a highway' = *arxu*. The same sign with the value *lit*=Sem. *littu* 'offspring.' Here the sign must have been applied with the idea of 'pairing,' obtained from the same double lines. The value *lit* for this sign is undoubtedly of Semitic origin from *littu*, as is also the value *rim* no doubt suggested by *rîmu* 'the womb,' owing to association with *littu*, although LIT is not the sign for 'womb.' Finally, in this connection, the fifth *ab⁵* (AB)

is the *ab* of the pronominal suffix of the third person, probably cognitive with the verbal prefix *ab-* and the possessive suffix *-bi*.

These five values of *ab* certainly seem to indicate that when the language was a spoken idiom there must have been tone differentiation in this case. In Chinese, for example, we find the following four tones for the syllable *mo*, i. e. *mo*[1] 'feel, touch'; *mo*[2] 'grind, rub'; *mo*[3] 'obliterate,' and *mo*[4] 'afterwards, at last' (Stent's Chinese and English Vocabulary, pp. 417–18).[1] Here the first three *mo's* are certainly variations of the same fundamental idea. In the same way, it is quite possible to believe that *ab*[1] 'dwelling,' *ab*[2] 'sea,' *ab*[3] 'leader,' and *ab*[4] 'road' formed four distinct tones. *Ab*[1] 'dwelling' and *ab*[2] 'sea,' however, may have been uttered with the same tone. This would leave the grammatical *ab*, prefix and suffix, to have the fourth tone (eight tones are physically possible) or else we may assume that it was pronounced like any one of the *ab*-tones just conjectured, since its position in the sentence-construction could leave no doubt as to its meaning. Of course nothing certain can be postulated with regard to Sumerian tones. If they existed at all, as they must have done if Sumerian was ever spoken, they must have died out at a very early date, so soon as the language began to be the purely written ceremonial language of the Semitic priests. In cases where an astounding multiplicity of meanings are assigned to the same phonetic value, the tone theory does not, of course, solve the problem entirely. In such instances, as the meanings in the following word-list attributed to the value *a* (*e*), the most we can do is to collect the fundamental ideas belonging to the sign and word and assume that each of these *ideas* was originally represented by a distinct tone. It is curious to note that in every such example the number of conjectural fundamental tones never exceeds the possible number eight, the physical tone limit.

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[1] This information was kindly given me by Prof. Fried. Hirth of Columbia University. Sentence tones occur in English and other European languages expressing doubt, interrogation, surprise, etc. Perhaps the best illustration of tones in a European idiom is seen in modern Swedish, where actual differentiation in meaning is expressed by difference of tone. Thus, *han är i brunnen* (rising and falling tone) 'he is in the well," but *han är brunnen* (falling and rising tone) 'he is burned,' although this distinction is not invariably observed. The speakers often leave the sense to be understood by the context.

§ VIII. In order to illustrate more thoroughly these perplexing difficulties, let us take the sign A, which in both Babylonian and Assyrian is a later development of the earlier conventionalized pictograph of water moved by the wind, i. e. the wave *motif* (Delitzsch, *System*, p. 130). The sign A, which is named *du* (V. 22, 43 a) after its most important sound value, has six different phonetic equivalents; viz., *a*, *me*, *bur* (*pur*), *e*, *dur* (*duru*) and *id*, arranged in the order of their respective importance. There can be no doubt that the sign originally meant simply 'water' and yet in Brünnow's List there are two full pages of meanings devoted to the simple A, a careful analysis of which will serve to elucidate the principles followed by the Semitic compilers of the later Sumerian syllabary.

A. I divide the meanings of A (*a*, *me*) into four groups as follows :

1. The water-group (from *a=mû* 'water'; see below).

A (*a=butuqtu* 'overflow,' only V. 22, 49a (Br. 11331). *Butuqtu* also=*a-tar* V. 31, 30e (Br. 11382); lit. 'water cutting through' *tar=batâqu* 'cut through' (Del. *System*, p. 102); *a-xul* (IV. 26, 19a); lit. 'evil (*xul*) water.'

A (*a*)=*dimtu* 'tear,' only DT. 67, obv. 12; usually *a-igi* (*er*) 'water of the eye' (Br. 11609).

A (*a*)=*mašqîtu* 'irrigation,' only V. 50, 52 (*u-a=rîtu u mašqîtu* 'food and drink').

A (*a-a*)=*mîlu*, from *êlû* 'go up,' 'high water,' usually *a-lig* 'strong water' (Br. 11538), with value *êla*, perhaps *ê-ba* (?). If the Sum. word is *êla*, it may be a loanword from Sem. *êlû* 'go up.' *Mîlu* also=*a-kur* 'water of the land'; *mîlu ma'du* 'great flood,' II. 39, 9g. There is unquestionably a Semitic paronomasia between *kur* (read *mat*) in Sem., and *ma'du!*

A (*me*)=*mû* 'water,' Br. 11347 *passim*.

A (*a*)=*nâqu* 'lament' connected with *dimtu* 'tear' (only II. 45, 35e; Sa. vi. 25). The phonetic value *a* is not given, but is probably understood. Note the value *aš*(*til*)=*tanûqâtum*, V. 40, 10gh 'a lament.'

A (*me*)=*raxâçu* 'inundate, wash out,' only V. 22, 76a, Br. 11351 (also RI-RI and RA, the latter probably mnemonically associated with *raxâçu*).

A (*me*)=*ruṭbu* 'moisture' (Br. 11358).

All these meanings derived from A=*mû* are evidently Semitic attempts to synonymize the idea 'water,' and this appears

especially true in cases where the synonym has a more usual
Sumerian equivalent of its own, as *dimtu* 'tear,' ordinarily=A.
ŠI (*er*).[1]

2. Closely connected with this idea of 'water, moisture' is
the second group of meanings applying to copulation. Here it
should be noted that the word 'water' is used in Arabic for
semen, i. e. Egypt. Arab. *moiyet el âb* 'seed of the father' (cf.
also Heb. מוֹאָב,[2] probably=the same). I consider that this
whole second group was of Semitic origin.

A (*a-a*)=*abu* Br. 11324, *passim*. The word for 'father' is
also *ad-da*=AD, the primitive sense of which is 'dwelling-pro-
tector,' also *axu* 'brother' means 'protector' (Br. 1142); viz.,
'the protector of the house' (see Delitzsch, *System*, p. 58). I
am inclined to see in *ad-da*=*a-a* 'father' a paronomasia. *A-a*
'father' may be the softened form for *ad-da*, a phenomenon
seen in modern Cuban Spanish *hablao* for *hablado* 'spoken.'
This *a-a* pronunciation for *ad-da* may have occurred dialecti-
cally. Then the pronunciation *a-a*=*ad-da* may have suggested
to the scribes the word *a* 'water, semen' and they accordingly
wrote it with the water-sign A, i. e. 'father'='the seed pro-
ducer.' Cf. here *a-a-a*=*abi abi* 'grandfather,' II. 32, 61c.
As *a-a* also='grandson' (see below in this section), this deriva-
tion was probably made at a time when the language had become
purely orthographic.

A (*a*)=*amelûtu* 'human kind' (Br. 11326), plainly a deriva-
tive from the idea 'seed' (see Akk. Spr. xxxviii). The usual
ideogram has the value *gišgal*=ES. *mulu*=*amelûtu*.

A (*a*) = *aplu* 'son' (Br. 11328). In 11344 A( )*a* = *mâru*
'son' and AL. 314 *a-a*=*binbini* 'grandson.' These, like the
preceding word, are variants of the idea 'seed.'

A (*a-a*) = *êrû* 'be pregnant' Br. 11333 (*Hwb.* 130). The
origin of this in connection with 'seed' is perfectly patent.
The regular ideogram is the sign having the value *peš* (Br. 8101),
i. e. *šâ* 'interior,' with the water-sign A written inside !

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[1] A. ŠI.=*a-igi* 'water of the eye,' hence 'tear'=*er*. This *er* is a by-
form of the word *eš*, which is also a value of A. ŠI. The etymological
connection between *er* and *eš* is clear, i. e. *r*=*š*.

[2] Even though מוֹאָב might have been a derivative and not a com-
pound word (Gray, *Proper Names*, p. 25), the narrative of Gen. xix. 34 ff.
shows that its popular etymology at least was 'seed (water) of the
father,' a proof that 'water' was used in this sense in ancient Hebrew, as
it is to-day in Arabic.

A (*a-a, me*)=*banû* 'beget' (V. 22, 60; 72 abd).   Another word is *mud*=*banû*, Sc. 51.   The Heb. בנה also has the sense 'beget.'[1]

A (*a*)=*içratu*, V. 21, 4 (Br. 11338), probably 'figure, image,' connected with יצר (D. Prol. 33).

A (*a, me*)=*lubšu*, V. 22, 62a (Br. 11341).   This word does not mean 'garment,' but must denote 'offspring, brood' (cf. *libištu, Hwb.* 372).   Also V. 37, 10def, we find the corner-wedge=*šu-uš*=*šaqû ša lubši* 'to moisten, said of *lubšu*.'   This must have a sexual signification.

A (*a*) *rixûtu* 'sexual love,' Br. 11353 (cf. *marxitu* 'wife,' the usual ideogram of which is XI-NIR, perhaps='excellent (XI.) in size (NIR).'

A (*a*)=*rikibtu*, Br. 11354, a synonym of *rixûtu* 'sexual love' (*Hwb.* 620).   The word *rikibtu*, lit. 'mounting,' is from *rakâbu* 'ride astride of.'   Hence we have the next value:

A (*a*)=*rakâbu* 'ride astride,' only IV. 11, 41a and HT. 220; *ba-a*=*irkab* and *ba-an-da-a*=*irtakab*.   See Br. 11352.

A=*çallu ša raxê* 'one who copulates,' Br. 11359.   *Çallu* is from *çalâlu* 'to lie down to sleep,' here especially with a woman, a syn. of *utulu* 'sleep' in general.

A (*a*)=*mailu* 'seat, bed, Br. 11343, a variant of the idea 'lying down.'   Usual ideogram is *ná* and *ki-ná* 'place for lying down' (*Hwb.* 406).

A (*a*)=*nûxu* 'rest' (Br. 11349), a word from the same idea as *mailu*.

A (*a*) = *pašâxu* 'to be pacified, quiet, at rest.'   This *a* is probably a synonym here in connection with *mailu, nûxu*.   The value *ê* (*ud-du*) 'go out' also=*pašâxu* in the sense 'recover from a sickness' (cf. French; *sortir de maladie*) and it is highly likely that *a*=*pašâxu* is a paronomasia from *ê*=*pašâxu*, especially as the values *a* and *e* interchange (see below, this section D).

3. A third group of meanings formed more directly from the wave idea is represented by the following word denoting 'effulgence.'

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[1] בנה 'build a house,' i.e. 'form a family,' a paronomasia on בן son; cf. Gen. xvi. 2; xxx. 3; אִבָּנֶה מִמֶּנָּה 'I shall be built up by her' (a childless wife by means of a concubine).   This use of בנה probably occurs in ψ cxxvii. 1: 'except Jhvh build the house, they labour in vain that build it.'   This, according to Prof. Haupt in his lectures on the Psalms of the Return, was an allusion to Nehemiah's inability to בנה בנים, following the theory that Nehemiah was a eunuch.

A (*a*)=*ebbu* 'shining, glistening, effulgent' (Br. 11335) per-
haps also with the value *dur* (see below this, section E).   This
notion must have been developed from the shining ripples of
water.   In Turkish *sů*=both 'water' and also 'the lustre of
a jewel, (Redhouse, *Turkish and English Lexicon*, p. 1188).
In English also we speak of gems of *the first water*.   Here it
should be noted that *za*=*abnu* 'stone' (Br. 11721) is also a
derivative like A (*a*) from the wave-*motif* and probably had the
meaning 'shining stone' or 'jewel' (see Delitzsch, *System*, p.
130).

4. Finally in this connection in the last A (*a, me*) group we
find A (*a*) as a mere ending of the *status pronominalis*.

A (*a-a*)=*anâku* 'I,' V. 22, 69a only (Br. 11327).

A (*a-a*)=*atta* 'thou,' V. 22, 70a only (Br. 11329).   A (*a*)
occurs also *passim* in the third person (see Br. p. 548).   Here
should be placed the indefinite form *a*, seen most commonly as
a verbal prefix (Prince, AJSL. xix. p. 211).   It is unnecessary
with Jensen (ZA. i. 61) to connect this *a* with *me*=*mên*[1] the
verb 'to be' used with all three persons, because this *a* is also
a common verbal prefix, evidently with the value *a* and not *mê*,
and may indicate all three persons; cf. HT. 123, rev. 1: *a-rab-
tag-tag*=*aptašilki* 'I implore thee' (fem.) (Prince, *loc. cit.*).

The ending -*a*=*ana-ina* 'unto, into,' Br. 11364–5 *passim*,
is an element which is probably connected with *a*=*axulap* 'how
long,' Br. 11325, mostly in ES. texts (*Hwb.* 44).   The usual
ideogram for *axulap* is *sux-a*, HT. 122, obv. 12 (Zb. 28; HT.
115, rev. 5).   This -*a* seems to denote 'duration' and to be
cognate with the *status prolongationis* (HT. 135 § 4).   It should
be noted that when the sign A was used in making combina-
tions, its sound value was always *a*.

A (*a*)=*xamâṭu* only V. 30, 62a (Br. 11384).   This is an
error, as the *a* here is only the *a* of prolongation for *suruç-a*=
xamâṭu ša kabâbi 'to burn, said of consuming by fire.'

The original tones of A (*a*) must have been identical with
the four idea-groups just indicated (see below, this section F, on
ID=*a*).

B. The value A (*mê*) must now be considered.   This has the
meanings *banû* 'beget' (Br. 11330), *lubšu* 'offspring' (Br.
11341), *mû* 'water' (Br. 11347), *raxâçu* 'inundate' (Br.

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[1] On *mên* = all three persons, see Prince, AJSL. xix., n. 4, pp. 206; 226

11351), *rimuu* meaning unknown, but must be connected with 'water' (Br. 11355), and *ruṭbu* 'moisture' (Br. 11358), all of which except *rimuu* have been considered under A (*a*). I believe that this value *mê* is a later Semitic loan-value from *mû*, pl. *mê* 'water.' Note that *banû*, *lubšu*, *ruṭbu* also have the value *a*.

C. The value *bur*=A Br. 11318 is seen only in the name of the Euphrates A-*rat* (Br. 11444; AL. 313), which was evidently pronounced *Burat*. The regular Sumerian ideogram for this river was ID. UD. KIB. NUN. KI (Br. 11662), i. e. 'the river of Sippar'=UD. KIB. NUN. KI= Sum. *Zimbir*, V. 23, 29, probably the original form of the Semitic name *Sippar*. Another Sumerian word for the Euphrates was *Buranunu* 'the great (*nunu*) river (*bura*)'. This word *bura*[1] is undoubtedly the same *bur*=BUR and also=the corner-wedge. It means 'vessel, receptacle, hollow,' hence 'river-bed.' From *Buranunu* no doubt comes the Semitic form *Purattu*, i. e. simply 'river'=*bura*+the feminine ending -*tu*. Therefore, when we find A-*rat*=*Purattu*, it must be assumed that the water-sign A was pressed into service here to denote *the* water κατ' ἐξοχὴν, in lieu of the longer ideogram. The Heb. פרת, not attested with certainty before DJe;[2] Greek Ἐυφράτης, Old Persian *Ufratu* (Spiegel APK. 211), must all be derivatives from Assyrian *Purattu*. The modern Turkish *Murad-su* 'water of Murad'= Euphrates is undoubtedly a popular variation of the original Arabic *Frat!* In II. 48, 47; 50, 8; 51, 26, we find the form *Uruttu*=*Purattu*. *Uruttu* is probably a derivative from *arâdu* 'descend'[3] and the form may be regarded as a later Semitic paronomasia on *Purattu*.

D. A has the value *e* in a number of passages, owing to vowel harmony and also to dissimilation. In K. 4225, dupl. 6, *a*=*e*, which simply indicates that *a* may occasionally have the value *e* as circumstances require.

A (*e*) occurs in II. 29, 20a, *a-nigin* (*a*=*e*), probably=*palgu* 'canal,' lit. 'collection (*nigin*) of waters' (Br. 11676).

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[1] *The Babylonian Expedition of the University of Pennsylvania*, I., pts. i.-ii., H. V. Hilprecht, Philadelphia, 1893-1897.

[2] Cf. Francis Brown (*Robinson's*) *Hebrew and English Lexicon*, p. 832 s. v. פרת.

[3] See Muss-Arnolt, *Assyrian Lexicon*, s. v. *uruttu*.

A (*e*) in ASKT. 75, n. 4, *a-gim* has as its gloss *e-qi-me=
pašâxu* (see this section A. 2, *a=pašâxu*), a plain instance of
vowel harmony (Br. 11321).

The following cases of A=*e* are owing to vocalic dissimila-
tion:

A (*e*) occurs in V. 40, 1 and 4 e; *u-a-(e)=šaçulum* (?) and
šaua. This is doubtful, as the meanings of the equivalents are
unknown (Br. 6092).

A (*e*) is seen in II. 32, 13 g; *a-gi*(MI)-*a=e-gu-a=agû* 'flood';
lit. 'black (MI) water' (Br. 11593).

A (*e*) is found II. 39, 7 g; *a-lig*(KAL)=*e-la* or *e-ba=mîlu*
'high water' (see above, this section A. 1), Br. 11538.

A (*e*) appears II. 32, 52: *a-ma-e-du* (*du*=TU) 'the womb
that bears.' We expect *ama* 'womb,'+*a-du*. This sign for
'womb' *ama* (*dagal*) also=*rîmu* 'womb,' IV. 9, 24a. Now
the real sign *ama*(AM)=*rîmu* 'a bull,' so that there is proba-
bly a deliberate paronomasia in this instance.

E. The fifth value of A is *dur=labâku*, found only II. 43,
30 e, a doubtful word which is associated with *azal* and *narabu*
(cf. the form *tulabbak*, C. 45, v. 2). Here it should be noted
that *a* and *ku* both=*dur*. The god *Sin=dingir a-ku*, II. 48,
48 a and also *dingir tur-ku* (*dumugu*). This seems to prove the
dur value for A. In V. 29 44 g; *za-gin-a=zagindur ;* V. 22,
11: TAK *zaginduru=zagin-du-ur* (cf. ZA. i. 62, n. i.). Now
zagindur=uknâ ebbu 'shining crystal.' Hence *dur=a* seems
to contain the idea 'shine,' seen also above in A=*a*. It is pos-
sible, therefore, that *a=ebbu* (Br. 11335) may have had the
reading *dur* which would seem to give the meaning 'shine' to
labâku, grouped together with *azal* and *narabu*, the meanings
of which are unknown.

F. A=*id*, only Sa. vi. 25 (*i*[?]-*id*) but A=*îdu* 'hand,' K.
4870, 43 (Br. 11336); *u-ni-šu=una îdišunu* 'unto their hands,'
so A=*id* is plainly a Semitic combination. This is plainly a
case where the later Semitic scribes confounded ID=*a* the reg-
ular sign for 'hand, arm, strength' (Br. 6542) with the water-
sign A. Such an interchange could only have taken place after
the Sumerian had ceased to be a spoken idiom, because we must
assume a difference of tone between ID=*a* and A=*a*. This
would give us the fifth *a*- tone (see above § VII, and this sec-
tion A. 4). .

§ IX. No better example than A can be had of the manner in which the original Sumerian syllabary was treated in the course of centuries. Here we find a sign which primitively meant only 'water' and most probably corresponded to the simple vocable *a* = 'water,' from which meaning, as just shown, were developed; 1) almost every possible conception directly connected with 'water'; 2) a number of ideas suggested by the secondary sense of 'semen' (= 'water'); 3) a word denoting effulgence (= 'shining water,' also with the value *dur*); and 4) the *a* which was probably an arbitrary vowel used in grammatical relations, having no connection with *a* = 'water.' The makers of the syllabary were not content, however, with a single value for this overworked sign. Still having 'water, moisture' in mind, they added the *mê*-value, most probably a derivative from their own Semitic word *mê* 'waters.' Then A had to serve with the value *bur*, used with this sign originally only of the Euphrates (*Bura-nunu*). True to the inherent principles of vowel-harmony and dissimilation, A is pronounced *e* in a number of cases, and finally, we find A = *dur* in the sense 'shine.'

§ X. It is clear from the above study that many of these evident accretions to the original meaning could only have been due to a later interference with and an arbitrary development of the primitive syllabary. This idea is confirmed more and more as the entire Sumerian vocabulary is studied, every word of which must be examined separately. With this object in view, I am at present engaged in preparing what I trust shall be as exhaustive a study as possible of the extant Sumerian word-list. The work will be a Sumerian Lexicon and at the same time a *Prolegomenon* for the further investigation of this important subject.

§ XI. The Sumerian literature, as we have it to-day, presents a most curious phenomenon to the philologist; viz., a practically monosyllabic agglutinative idiom exhibiting all the marks of this class of language, adopted by an alien priesthood as a sacred tongue. In the course of two thousand years, this foreign priesthood, having lost at quite an early date the use of Sumerian as a living language, continued to employ it as a purely written vehicle, filling in its vocabularies with countless synonyms and variations, which could only have grown out of

an orthographic system.   Of course, I do not mean to imply
that this priestly idiom was not even at the very latest date
recited orally in incantations, but in all probability not in the
ancient manner with tones.   In spite of all this superimposition
of extraneous matter, however, the genuine linguistic character
of the Sumerian sentence can never for an instant be disre-
garded.   If every word in the vocabulary were pure Semitic,
the grammar of the language even in its latest most garbled
form would point to its non-Semitic origin.

INDEX TO MOST IMPORTANT SUMERIAN WORDS.

The numbers and letters refer to the sections and divisions.

The Introductory Lines of the Cuneiform Account of the Deluge.—By Paul Haupt, Professor in Johns Hopkins University, Baltimore, Md.[1]

At the meeting of the American Oriental Society in New York, April, 1901, I presented a tentative restoration of the beginning of the Babylonian Nimrod epic.[2] I showed that the opening lines contained references to Nimrod's wondrous adventures, his descent to the great deep, his crossing of the waters of death, and the recovery of the plant of life.[3] The beginning of the eleventh tablet of the Nimrod epic, which contains the cuneiform account of the Deluge, was discussed in my paper published in No. 69 of the *Johns Hopkins University Circulars* (February, 1889) p. 17. I quoted there the strange rendering of Geo. Smith, of which Alfred von Gutschmid, in his review of Duncker's History of Antiquity, said that Duncker passed it over with eloquent silence.[4]

Geo. Smith[5] translated the introductory lines of the Deluge tablet :

> Izdubar to him also said to Hasisadra the remote :
> " I am burdened with the matter, Hasisadra,
> why thou repeatest not to me from thee,
> and thou repeatest not to me from thee,
> thy ceasing my heart to make war
> presses? of thee, I come up after thee,   [thou art placed."
> . . . . , how thou hast done, and in the assembly of the gods alive

In my paper on Illustrative Quotations in the Old Testament, printed in the Transactions (p. 229) of the Thirteenth Inter-

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[1] Read at the meeting of the American Oriental Society in Washington, April, 1904.

[2] See vol. 22 of this Journal, p. 12.

[3] See Crit. Notes on Proverbs (SBOT) p. 36, l. 38; *cf.* A. Jeremias, *op. cit.*, p. 100.

[4] See Schrader, *Keilinschriften und Geschichtsforschung* (Giessen, 1878) p. 21, l. 12.

[5] See Geo. Smith, *Assyrian Discoveries* (London, 1875) p. 184; *cf.* TSBA 3, 530; *Records of the Past*, 7 (London, 1876) 135. In Geo. Smith's *Chaldean Account of Genesis*, edited by A. H. Sayce (London, 1880) p. 279 the first seven lines are translated as follows : 1. (Izdubar) to him also

national Congress of Orientalists, held at Hamburg in 1902, I
have stated that a meaningless passage in the Bible is generally
due to corruption of the received text, but in the translation of
original documents like the cuneiform tablets the nonsense
resulting must be credited to the modern interpreters.   I tell
my students constantly to bear in mind that the ancient Assy-
rian scribes were not all inmates of lunatic asylums.

Oppert's translation of the introductory lines of the Flood
tablet is more sensible than the rendering given by Smith ; it is
however not a translation of the original text but a fanciful
composition suggested by the cuneiform lines.   Oppert renders :

> Istubar spoke to Adrahasis at the remote dwelling-place as follows :
> "I must question thee, O Adrahasis!"[1]   [me.[2]
> The number of thy years does not change, in this thou resemblest
> Thou thyself doest not change, in this thou resemblest me.
> Thy perfection is to remain like thyself.
> Tell me why age has taken no hold on thee,   [bly of the gods?[3]
> Why thou occupiest this place and preservest thy life in the assem-

speaks even to Xisuthrus afar off : 2. O Xisuthrus, 3. (why) doest thou
not again (to me) as I (to thee)? 4. (why) doest thou not again (to me)
as I (to thee)? 5. . . . . . my heart to make war 6. . . . . I come up
after thee, 7. when thou didst take, and in the assembly of the gods
didst obtain life.   In the German edition of Smith's work (Leipzig,
1876) p. 318, Friedrich Delitzsch proposed the following translation :
*Ich suche dich auf, Hasisadra ; dein Maass ist doch kein anderes, wie
ich so du ; und du selbst bist doch nichts andres, wie ich so du, d. h. du
bist doch mein Vorfahre, warst auch nichts andres denn ich, warum
solltest du mir nicht mittheilen wie du unsterblich geworden, damit ich
es auch werde.*

[1] See the abstract of my paper on the name of the Babylonian Noah in
the Transactions of the Twelfth International Congress of Orientalists
(Florence, 1901) I, clxxvi ; ZA 13, 288 ; KAT[2], 66, 4 ; KAT[3], 545, n. 2.

[2] This translation is, of course, impossible, but it is at least intelligible.

[3] See Oppert; *Le poème chaldéen du déluge* (Paris, 1885) p. 7.   The
French rendering reads as follows :
Istubar parla ainsi à Adrahasis à la lointaine demeure :
"Il faut que je t'interroge, ô Adrahasis!
Le nombre de tes années ne change pas, en cela tu me ressembles.
Toi-même tu ne changes pas, en cela tu me ressembles.
Ta perfection est de rester égal à toi-même.
Dis-moi pourquoi l'âge n'a pas de prise sur toi,
Pourquois tu occupes cette place et que tu gardes ta vie dans l'assem-
blée des dieux?"

I proposed at that time (*i. e.* more than fifteen years ago) the following translation :

> Nimrod[1] spake to him, even to Xisuthros[2] the remote :
> "I look up to thee (with amaze) Xisuthros ;
> Thy appearance is not changed, like me art thou ;
> And thou thyself art not changed, like me art thou
> In thy perfection.—But my heart has still to fight the struggle
> [Against all that is no longer] placed upon thy back ;
> [Tell me then] how thou didst come to dwell (here) and obtain life
> in the assembly of the gods?"

I prepared a revised translation of the Deluge tablet for the third edition of Schrader's *Cuneiform Inscriptions and the Old Testament*, but it has not been published so far ; Schrader's ill health compelled him to entrust the third edition of his work to Winckler and Zimmern, and the new editors decided not to incorporate any transliterations of cuneiform texts. I placed the proofs of my new translation at the disposal of Canon Driver and our own Professor Jastrow (ZA **13**, 293, l. 18). On p. 493 of his excellent[3] book *The Religion of Babylonia and Assyria* (Boston, 1898) Professor Jastrow gave the following translation of the introductory lines of the Deluge tablets :

> Gilgamesh[1] speaks to him, to Parnapishtim,[2] the far-removed :
> "I gaze at thee in amazement, Parnapishtim.
> Thy appearance is normal. As I am, so art thou.
> Thy entire nature[3] is normal. As I am, so art thou.
> Thou art completely equipped for the fray.
> Armor(?) thou hast placed upon thee.
> Tell me how thou didst come to obtain eternal life among the gods."

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[1] See Crit. Notes on Proverbs (SBOT) p. 33, l. 16 ; *cf.* Zimmern in Gunkel, *Schöpfung und Chaos*, p. 423, n. 3 ; A. Jeremias, *op. cit.*, p. 158.

[2] See above, page 69, note 1.

[3] That is, thy speech, thy nature, etc. *Cf.* Jastrow, *Religion of Babylonia and Assyria*, p. 493, n. 2. It might be well to add here that I consider Zimmern's note, KAT[3], 350 to be unjust, and Hommel's remarks in the second edition of his pamphlet *Die altorientalischen Denkmäler und das Alte Testament* (Berlin, 1903) p. 53, below, are, to say the least, at variance with the resolutions adopted at the special meeting of· the Assyriologists, held at Hamburg in connection with the Thirteenth International Congress of Orientalists. In the printed circular, which bears the signature of Professor Hommel, the first resolution states that the undersigned Assyriologists (including Hommel) have unanimously resolved to make an effort *dass alles Persönliche bei der Kritik fachgenössicher Arbeiten vermieden werde.*

This translation is undoubtedly superior to the rendering subsequently published by Jensen in the sixth volume of Schrader's *Keilinschriftliche Bibliothek* (Berlin, 1900). Jensen still translates : *Deine Maasse sind nicht anders*, Thy measures are not different, like me *art*[1] thou, confounding *mindti* 'appearance' with *mindti* 'numbers.'[2] *Mindti* in this passage must not be derived from the stem מנה 'to number,' but it is the feminine plural of the noun *min* 'species' which we find in the first chapter of Genesis and other Priestly sections.[3] Species means not only a particular sort but also 'visible form, appearance.' The amplificative plural *mindti* 'looks' has the meaning of the Greek σχῆμα, Lat. *habitus*. My explanation of this term was published seventeen years ago in Dr. Adler's paper, On the Views of the Babylonians concerning Life after Death, read at the meeting of our Society in Baltimore, October, 1887 (JAOS **13**, ccxliii, n. 14) ;[4] but this word is not recognized in De-

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[1] Jensen (KB **6**, 229. 231) encloses the verb in *wie ich bist du* in (), as though the *verbum substantivum* could be expressed in the clause *like me art thou; kîma jâti-ma tabâŝi* would mean : thou wilt be like me ; see n. 9 on my paper *Babel and Bible* in No. 163 of the *Johns Hopkins University Circulars* (June, 1903) p. 50. For Assyr. *jâti* = ـالـ, אָתּ see Crit. Notes on Proverbs (SBOT) p. 51, l. 15. Jensen would do well to adopt the principle of the Revisers of the Authorized Version, who decided not to italicize any words that are plainly implied in the original. The italics in And God saw the light, that *it was* good (for When God saw that the light was good) and the parenthesis in Jensen's *wie ich* (*bist*) *du* are entirely superfluous. Jensen might just as well enclose the article *der, die, das* in parentheses, for the Assyrian original has no article. *Cf.* my remarks on Jensen's translations in vol. **22** of this JOURNAL, p. 9. See also Gesenius-Kautzsch, § 141, f; Wright-De Goeje, **2**, §§ 122. 131 ; Delitzsch, § 140.

[2] In his treatise *The Hebrew Language viewed in the Light of Assyrian Research* (London, 1883) p. 71, Delitzsch advanced the theory that Heb. *mîn* did not mean 'species' but 'number'=Assyr. *mînu* 'number' ; *cf.* Delitzsch's *Prolegomena* (Leipzig, 1886) p. 143.

[3] Heb. *mîn* may be a Babylonian loanword ; Deut. **14**, 1–21 is a late (Exilic) addition. In the same way Heb. *dîn* (ZA **14**, 351) may be a Sumerian loanword, although it is not recorded in the list appended to Pontus Leander's dissertation *Über die sumerischen Lehnwörter im Assyrischen* (Upsala, 1903); *cf.* my paper *Über einen Dialekt der sumerischen Sprache* in the Proceedings of the Royal Society of Göttingen (GGN, Nov. 3, 1889) p. 527, n. 1.

[4] *Cf. Beiträge zur Assyriologie*, **1**, 124, below.

litzsch's Assyrian dictionary (HW 417[h]) or in Meissner's *Supplement;* see also Zimmern's *Beitr. zur Kenntnis der babyl. Religion* (Leipzig, 1901) p. 118, ll. 28. 30.

Lines 5 and 6, which are especially difficult owing to the mutilated condition of the beginnings of the last three lines of the opening paragraph, are rendered by Jensen as follows:

> Whole to thee is the heart to make strife;
> And yet thou liest on the side, on thy back?
> *" Ganz ist dir" das Herz, um Streit zu machen;*
> *[und doch] liegst du [au]f der Seite, auf deinem Rücken ?*

Jensen thinks that *gummurka* can mean 'Whole is to[1] thee'; but we would expect *gummur libbuka* 'whole is thy heart,' or 'whole is thy heart within thee,' just as we read in the later parallel account of Saul's death in 2 S I, 9 that the Amalekite, who brought the tidings of the death of Saul, reported to David that Saul had told him, Slay me, although[2] my life is yet whole within me (כי כל עוד נפשי בי). Similarly Job (27, 3)[3] says: All my breath is still in me (כי כל עוד נשמתי בי). This is not an inversion for the normal כי עוד כל־נפשי בי, as Driver[4] supposes; in these two passages כל cannot be the noun כֹּל 'totality,' it must be an intransitive adjective like רב 'great,' קל 'light,' דל 'weak,' רך 'tender,' מר 'bitter,' חי 'alive.' Just as we find ركيك, ذليل, قليل in Arabic and Aramaic alongside of Heb. קל, דל, רך,[5] so we find כליל 'whole' alongside of the intransitive adjective כל.

Delitzsch states in his Assyrian dictionary under *gamâru* (HW 200[a]) that he does not venture to translate line 5 of the Deluge tablet. In Zimmern's translation appended to Gunkel's

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[1] *Cf.* Gesenius-Kautzsch, § 117, x.

[2] For the כי *concessivum* cf. Eccl. 12, 3: כי מעטו, although they are few; Eccl. 4, 14: כי מבית הסורים יצא, although he (the boy, *i. e.* Alexander Balas) may have come from a family of outcasts; see also Crit. Notes of Proverbs (SBOT) p. 39, l. 43. The Authorized Version has *though* in the margin for *for* in Gen. 8, 21; cf. *although* in Ex. 13, 17.

[3] According to Duhm v. 3 should be inserted after v. 5.

[4] *Notes on the Heb. Text of the Books of Samuel* (Oxford, 1890) p. 180; cf. Gesenius-Kautzsch, § 128, e; Gesenius-Buhl[13], p. 370[a], above. H. P. Smith's conjecture כי כלתה נפשי and Grätz's בל for כל are gratuitous; nor need we, with Nowack, suppose that כל is due to dittography of the preceding כי.

[5] *Cf.* J. Barth, *Nominalbildung* (Leipzig, 1891) p. 19.

Schöpfung und Chaos (Göttingen, 1895) p. 423 the introductory lines are omitted; nor are they translated in Winckler's *Keilinschriftliches Textbuch zum Alten Testament*, second edition (Leipzig, 1903) p. 84 and in Alfred Jeremias' *Das Alte Testament im Lichte des alten Orients* (Leipzig, 1904) p. 125.

The *ka* after *gummur* can neither be a dative[1] suffix, as Jensen supposes, nor can it be a personal affix of the permansive form; the second person of the permansive would be *gummurata* or *gummurat*, but not *gummurka*. Assyr. *gummur-ka* might mean 'in thy perfection,' as I translated in 1888, but I believe now that *ka* must be separated from *gummur*. I stated in my edition of the Babylonian Nimrod epic[2] that there was room for an additional character between *ka* and the following word *libbi* 'heart.' In 1888 I suggested the conjunction *u* 'and,' but I am convinced now that we ought to restore the character PAD (*šuk*) consisting of the corner-wedge *u* and the sign for *ša*. I propose to read: *Gummur ka[pâd] libbi ana epeš tuqunti*, lit. Whole is the striving of the heart to make war, *i. e.*, Eager is the desire of thy heart to do battle. This would be in Hebrew: מָלֵא[3] יֵצֶר לֵב לַעֲשׂוֹת מִלְחָמָה. The meaning of the line is: Thou seemest just as hale and hearty as thou wast at the time thou wast wont to fight, thou lookest still like a warlike hero, fit or prepared for war, ready to engage in war.

The stem *kapâdu* 'to plan' is commonly used in connection with *libbu* 'heart.' In the introduction to the cuneiform account of the Battle of Halûle (Senn. 5, 7) we find: *ikpud libbašunu ana epeš tuqunti*, their heart planned to make war, and in the inscription (V R. 55, 7) from a boundary stone (found at Abû-habba) of Nebuchadnezzar I (about 1140 B. C.) translated in Hilprecht's dissertation *Freibrief Nebukadnezar's I* (Leipzig, 1883), Nebuchadnezzar is called: *ziqru qardu ša ana epeš taxâzi kitpudâ emûqâšu*, whose forces plan to do battle, not as Delitzsch (HW 346ª, below) explains: who is intent with all his strength on war (see also PSBA 6, 146).

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[1] See above, page 72, note 1.

[2] See Haupt, *Das babylonische Nimrod-Epos* (Leipzig, 1891) p. 134, n. 6; cf. *Beiträge zur Assyriologie*, I, 122.

[3] Or הִגָּיוֹן or הָגוּת, *i. e.* הֶגוּת (not הֲגוּת ψ 49, 4). For מָלֵא cf. Eccl. 8, 11.

Kapád libbi has about the same meaning as the Heb. phrase
יֵצֶר (מחשבת) לבו in the introductory verses of the Biblical
story of the Deluge. The statement וכל־יֵצר מחשבת לבו רק
רע (Gen. 6, 5) could be translated into Assyrian: *gummur*[1]
kapád libbišu ana epéš limutti and Gen. 8, 21: 'the imagination
of man's heart is evil from his youth' (Heb. כי יֵצר לב האדם
רע מנעריו) would be in Assyrian: *Ultu ṣixrišu kapád libbi
améli limnu šú.*[2] Just as the cuneiform account of the Deluge
is but an episode in the Babylonian Nimrod epic describing the
exploits of the ancient national hero of Babylonia, the proto-
type of the Greek Hercules,[3] so the Biblical story of the Flood
is preceded by a mythological introduction alluding to the inter-
course between the sons of God and the daughters of men and
their children, the giants, the mighty men which were of old,
the men of renown.

The traces at the beginning of the sixth line of the Deluge
tablet lend themselves very well to *sir-ja-am* as suggested on p.
493 of Professor Jastrow's *Religion of Babylonia and Assyria.*
Zimmern states in KAT[3], 650, l. 7 that Heb. שִׁרְיוֹן is probably
a loanword derived from the Assyr. *siriám* or *širjám.*[4] This
is undoubtedly correct, but this word seems to be a Sumerian
compound:[5] the second element of *sirijam* is probably the
Sumerian word *am* 'wild bull.'[6] The defensive covering was
no plate-armor or chain-mail, but it seems to have been a kind of

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[1] For *gummur* we may compare the post-Biblical גָּמַר 'to be deter-
mined, to strive,' *e. g.* Ber. 17[a]: מרגלא בפומיה דרבי מאיר גמור
בכל לבבך ובכל נפשך לדעת את דרכי, It was a maxim often
quoted by Rabbi Meir: Strive with all thy heart and with all thy soul
to know my ways. Lazarus Goldschmidt, *Der babyl. Talmud,* I (Berlin,
1897) p. 61 renders *learn,* but this is incorrect; see Marcus Jastrow's
Dictionary, p. 255[a], 4.

[2] *Cf.* the Sumerian penitential psalm translated in my *Akkadische
Sprache* (Berlin, 1883) p. xxxv; Zimmern, *Babyl. Busspsalmen* (Leipzig,
1885) p. 42; Delitzsch, HW 384[a]; Code of Hammurabi 42, 91; J. Hehn,
Sünde und Erlösung nach bibl. und babyl. Anschauung (Leipzig, 1903)
p. 10, n. 1 and p. 13.

[3] *Cf.* A. Jeremias, *op. cit.,* p. 121, above; p. 287, below.

[4] For Heb. שׁ = Assyr. *s* see Crit. Notes on Kings (SBOT) p. 235, l. 47.

[5] Not recorded in Leander's dissertation cited above, p. 71, n. 3.

[6] See Delitzsch, *Zweiter Vortrag über Babel und Bibel* (Stuttgart
1903) fig. 12 (p. 9).

buff-coat, made of the skin of a wild bull (*cf.* cuirass=*coriaceus*, of leather; *lorica*, etc.). The Assyrian buff-coats are described by Col. Billerbeck on pp. 174 ff. of the third volume of the Johns Hopkins Contributions to Assyriology. I gave this explanation of *sirijam* eighteen years ago in my translation of the cuneiform account of the Battle of Halûle in the *Andover Review* (May, 1886). In the same way *xulijam* in the passage of the Sennacherib Prism, *xulijam âpira râšâ'a*[1] must denote a helmet of buff-leather (*cf.* κυνέη). Both *sirijam* and *xulijam* are indeclinable. *Sirijam lâ nadât(a) eli çirika* cannot be translated: Armor thou hast placed upon thy back; the armor covered chiefly the breast, not the back; *eli çirika* must mean simply 'upon thee.'

I would therefore translate the introductory lines of the cuneiform account of the Deluge as follows:

Nimrod[2] said to him, even to Ût-napišti[m],[3] the translated :
I gaze at thee (with amazement) O Ût-nàpišti[m] ;
Thy appearance is unchanged, like me art thou ;
And thou thyself[4] art not changed, like me art thou.
Eager is the de[sire] of thy heart to do battle ;
[Ar]mor thou hast placed on thy body.   [bly of the gods.
[Tell me][5] how didst thou settle (here) and obtain life in the assem-

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[1] See my paper on Assyrian Phonology in *Hebraica*, I, 178, n. 1 ; *The Assyrian E-vowel* (Baltimore, 1887) p. 24.

[2] See above, page 70, note 1.

[3] See above, page 69, note 1.

[4] See above, page 70, note 3.

[5] Read *qi-ba-a-ma ; cf.* col. 4 of the twelfth tablet, *Beitr. zur Assyriologie*, I, 59.

Some Remarks regarding the Pronunciation of Modern Syriac.—By Dr. ABRAHAM YOHANNAN, Columbia University, New York City.

THE Syriac language is called in the Urmi dialect ܣܘܼܪܸܬ; in the dialect of the Kurdistan mountains ܣܘܪܸܬ; in Mesopotamia ܣܘܪܝܐ; and further west in Jabal-Ṭūr ܣܘܪܝ. But Modern Syriac is called ܠܝܫܢܐ ܚܕܬܐ, that is, 'the new language;' ܠܝܫܢ ܐܘܡܕܘܬܐ, 'the colloquial or vernacular;' ܠܝܫܢ ܦܘܫܩܐ, 'the translated language;' while the classical Syriac is called ܠܝܫܢ ܥܬܝܩܐ ܡܬܝܩܬܐ, 'the old language;' ܠܝܫܢ ܟܬܒܐ, 'the language of the books;' and ܠܝܫܢ ܣܦܪܝܘܬܐ, 'the literary language.'[1]

Whatever may be the origin of modern Syriac, whether it be a descendant of, or closely akin to, the classical Syriac or a relic of a more ancient tongue, it is certain that it has been influenced greatly by outside languages; in Persia by Persian and Turkish, in Kurdistan by Kurdish and Turkish, and farther west (especially in Jabal-Ṭūr) by Arabic. It is largely due to the admixture of these foreign elements, aided by the fact that up to the last half of the nineteenth century it was practically an unwritten language, spoken chiefly by illiterate people, that modern Syriac has been divided into over twenty dialects. The people of neighboring villages are able to converse with each other with a fair amount of fluency, but as the geographical distance between them increases, they become more and more unintelligible to each other; so much so that the dialects of

[1] See Maclean, *Grammar of Vernacular Syriac*, pp. x, xiii, xiv; Duval, *Les Dialectes Neo-Araméens de Salamas*, pp. iii, iv ; and compare Nöldeke, *Grammatik der Neusyrischen Sprache*, pp. xxi–xxiii; Assemani, *B. O.*, iii. ii. 707: David, *Grammaire de la Langue Araméenne;* Introduction, p. 9 ; Rödiger, in the *Zeitschrift für die Kunde des Morgenlandes*, vol. ii, Göttingen, 1889.

Urmi in the extreme East and of Jabal-Ṭūr in the extreme West appear almost to be two distinct languages.

The foregoing groups might easily be subdivided into minor dialects differing from each other in the pronunciation of certain words. In the Urmi dialect, for instance, the abstract terminations ending in ܐܘܬܐ-, as ܗܝܡܢܘܬܐ, ܡܠܟܘܬܐ are pronounced in various ways in the different villages of the Urmi district. The word for 'faith' in Degala and in most of the neighboring villages is pronounced ܗܝܡܢܘܬܐ, while in Giogtapa, within five miles of Degala, it is pronounced ܗܝܡܢܘܬܐ. In the village of Sipūrghan in the northern part of the Urmi plain it is pronounced ܗܝܡܢܘܬܐ, but in Gavilan at the extreme northern end it is pronounced ܗܝܡܢܘܬܐ or ܗܝܡܢܘܬܐ, just as in Salamas. The most peculiar dialect in Urmi seems to be that of Tekka Ardishai, two villages at the southern end of Urmi. Here *Zqapa* is variously pronounced as ă in cap; â in fall; ê in fête. Take, as an illustration, the sentence ܟܬܒܐ ܟܣܡܝܟ ܬܗܐ ܟܡܪܐ ܟܠ ܐܘ ܝܡܐ. In the speech of these two villages it is pronounced: *bēbĭ ḫišli bêr ṭeri gó yămă,* 'my father went after the birds into the sea;' while in all the other villages of the Urmi plain it is read: *băbi ḫišli băr ṭairi gú yămă.*

It must be borne in mind that these variations in the Urmi dialects are manifested in conversation only, the spelling being the same in all.

The speech of the villagers who live among the Mohammedans of Urmi is of a motley type; in some instances the Turkish words are more numerous than the Syriac. This is especially true in regard to the people who live along the upper part of the Barandūz river. As an illustration the following sentence will suffice: ܛܠܝܟܐ ܐܗܕܘܒ ܟܠܥܝܕܘ ܝܡܐ ܟܟ ܟܦܘ ܡܗ, 'the magpie has built a nest on the willow tree.' Here the first, third and fifth words, all of which are substantives, are Turkish, while only the second (a verb) and the fourth (a preposition) are Syriac.

These foreign languages have to a certain extent affected also the pronunciation of some of the consonants. There are four explosive or emphatic sounds borrowed chiefly from the Kurdish, which have already found their way into numerous words which are of pure Syriac origin. As the original Syriac had no signs by means of which it could accurately represent these sounds, the nearest corresponding sign has been adopted. The first of these sounds is the emphatic labial which is represented by the letters ܦ and ܒ indifferently; thus, ܟܘܦܐ or ܟܘܦܗ or ܟܘܦܗ or ܟܘܦܐ 'hoopoe.' The letter ܦ has this sound in words like ܦܘܦܐ 'to bleat,' ܦܪܕ 'odd,' etc. The second is the sound between ܟ and ܓ; as instances of this may be cited the words ܒܒܐ or ܒܒܐ 'father,' ܕܟܪ 'deaf.' The third is the emphatically pronounced ܩ or ܓ, as in the following words: ܙܟܪ 'weapon,' ܒܪܬ 'girl,' ܓܪܬܐ or ܓܪܬܐ 'rags.' The fourth one might be called a cerebro-dental, or the cerebro-dental sound of ܬ, ܠ, and ܕ. Compare the following words: ܕܘܢܒܐ 'tail,' ܢܓܢ 'to hum,' ܚܕ or ܘܚܕ 'single or odd number,' ܕ in the word ܕܘܪ 'return,' in certain dialects has this sound.[1]

The spelling and transliteration of the words of foreign origin are rather arbitrary. As an illustration, the Arabic word اثبات might be spelled phonetically: ܐܬܒܬ, ܐܬܦܬ, ܐܬܦܬ, ܐܬܒܬ, ܐܬܒܬ, ܐܬܦܬ, ܐܬܦܬ, ܐܬܦܬ, ܐܬܦܬ, ܐܬܦܬ, etc. There are also many words derived from the Arabic, Persian, or Turkish, which since they have come into Syriac through Kurdish, have been written and pronounced after the Kurdish manner. Thus: ܐܡܕܢ, ܐܕܟ, ܙܘܗ, ܟܒ while the more original forms would be ܐܡܕܢ, ܐܕܟ, ܙܘܗ, ܟܒ.

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[1] This is presumably the sound of which Duval writes, 'Hanuka donnait quelquefois au *d* (ܕ) un son emphatique qui le rapprochait de très près de *tet*. Duval, *Les Dialects Neo-Araméens de Salamas*, p. vi.

Šamaš-šum-ukîn the eldest son of Esarhaddon.[1]—By Chris-
    topher Johnston, Professor in Johns Hopkins Uni-
    versity, Baltimore, Md.

Esarhaddon, King of Assyria, died on the 10th day of
Marcheshvan, 669 B. C.,[2] while on his way to Egypt in com-
mand of an expedition against that country. The succession to
his dominions had been settled by the King before his departure,
and his son Ašur-bâni-pal had been solemnly proclaimed heir to
the throne of Assyria, receiving in that capacity the homage of
the nobles and people, while another son, Šamaš-šum-ukîn, had
been designated as King of Babylon. These dispositions were
duly carried into effect, but matters had not run as smoothly as
might appear upon the surface. Winckler[3] has shown that, in
all probability, Esarhaddon originally intended to bequeath to
his son Šamaš-šum-ukîn the succession to his entire dominions,
and perhaps even to make Babylon the real capital of the
empire. This design was opposed by the national Assyrian
party headed by Ašur-bâni-pal, and the King, after an unavailing
resistance, was eventually forced to a compromise whereby he
was only able to save the kingship of Babylon for his favorite
son. Even this reservation was doubtless distasteful to the
nationalist party, but they were unable to carry their point

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[1] Abstract of a paper read before the American Oriental Society, at
Washington, April 7th, 1904. Since sending this article to the editors
of the Journal, I have received Dr. Bruno Meissner's article *Samassum-
ukin und Asurbanipal* published in MVAG, 1904, pp. 181–184. Although
Dr. Meissner's interpretation of the Assyrian letter (Harper's *Letters*,
No. 870), which I translate below, differs from my own in a number of
points, I am glad to have the independent support of so able an Assyri-
ologist for my view that the letter is addressed to Esarhaddon by a
member of the national Assyrian party and refers to the political com-
promise, first pointed out by Winckler (*Forschungen*, I, 415 ff.) whereby
Ašurbanipal succeeded to the throne of Assyria, while Šamaš-šum-ukîn
became king of Babylon. Dr. Meissner has, of course, not overlooked
the important reference to Šamaš-šum-ukîn as Esarhaddon's eldest son.

[2] Not 668 ; cf. Šanda's paper *Das Todesjahr Assarhaddons* in *Mitteil-
ungen der Vorderasiatischen Gesellschaft*, 7 (1902) pp. 85–89.

[3] *Altorientalische Forschungen* i, 415 ff.

further and, after all, Šamaš-šum-ukîn, though King of Baby-
lon, would still be a vassal of Assyria and could be held in
proper subjection. His subsequent career, the great rebellion
that he organized against his brother, and his tragic death by
fire in 647 B. C., are well known.

In a number of passages Šamaš-šum-ukîn is referred to as the
axu talîmu of Ašur-bânî-pal, a phrase which Delitzsch (HW.
707; AL⁴ 191) renders *twin brother.* Assyr. *talîmu,* however,
seems to mean not *twin* but *companion, equal,* and is appropri-
ately applied by Ašur-bânî-pal to his brother Šamaš-šum-ukîn in
respect to the royal dignity they possessed in common.[1]   On
other grounds, moreover, it is hardly probable that the brothers
were twins. Šamaš-šum-ukîn was certainly the son of a Baby-
lonian mother,[2] and this very fact tended to prejudice against
him the powerful nobles who led the national Assyrian party.
It is most unlikely that, had Ašur-bânî-pal been a twin brother
of Šamaš-šum-ukîn, or even a son of the same mother, this
anti-Babylonian party would have supported his pretensions to
the throne of Assyria, and have placed in him their hopes of a
reversal of his father's policy. The very object and aim of
the revolutionary movement which brought him to the throne
required that he should be in all respects a true Assyrian, free
from all taint of Babylonianism.

The motives which would induce Esarhaddon to make Šamaš-
šum-ukîn his successor are, in part at least, apparent. His
Babylonian sympathies are well known, and doubtless the influ-
ence of his Babylonian wife was not without effect, but he was
not the man to take such a step upon purely sentimental grounds.
Babylon had been for ages the holy city, the Mecca of Western
Asia. Historically she was the legitimate capital of the empire,
and her people still brooded sullenly over the memory of the
days when Assyria was merely one of her provinces. Compro-
mises of all kinds had been tried without effect; the Babylonians
could never be brought to accept without reserve the rule of
the Assyrian usurpers. Babylon was, moreover, most favora-
bly situated on the great highway of commerce running from
the far east along the Euphrates to the Mediterranean coast,

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[1] Cf. C. F. Lehmann, *Šamššumukîn* (Leipzig, 1892) I, pp. 28–33; Jensen
in Schrader's KB. 6, 434.

[2] Winckler, *Forschungen,* I, 417, n. 1.

and the rich traffic brought boundless wealth to her gates. If the ancient city could be established as the capital of the empire under a king ruling there legitimately, according to Babylonian ideas, and at the same time holding sway by right of birth over Assyria, the possibilities were magnificent. Such a king, reconciling all difficulties and jealousies by a judicious and tactful policy, could unite the historic prestige, the culture, and the commercial advantages of Babylon with the military strength of Assyria, and rule over a united empire from the Persian Gulf to the Nile. If then Esarhaddon actually cherished the idea of transferring the capital from Nineveh to Babylon, he was doubtless moved in great measure by these considerations. In selecting Šamaš-šum-ukin as his successor he probably counted upon his son's birth making him acceptable to the Babylonians, but there must have been some show of reason to satisfy the Assyrian party. Of the necessity of placating this party the king was certainly well aware, and he would hardly have attempted to disinherit Ašur-bâni-pal in favor of a younger brother. If, however, Šamaš-šum-ukin were the eldest son of Esarhaddon, he would be the natural heir to the throne, and the king would then have a legitimate reason for leaving his dominions to his favorite son, who was in all respects likely to carry out his father's policy. That this was actually the case, that Šamaš-šum-ukin was indeed the eldest son of Esarhaddon would seem to be a fact. In Harper's *Assyrian and Babylonian Letters* (No. 870) is an address to the King from a person whose name is obliterated, but who was probably a priest. The text is, unfortunately, badly mutilated in some places, but the most important portion is well preserved. The letter may be rendered as follows:

TRANSLATION.

To the king, my lord, thy servant . . . . . . ! Greeting to the King, my lord ! May Nebo and Marduk bless my lord, the King ! A thing displeasing in heaven the King, my lord, has wrought upon earth, and it has been revealed to thy son. Thou hast formed a plot, thou hast entrusted to him the sovereignty over Assyria, (and) thou hast appointed thine eldest son to be king in Babylon * * * * * * * The king, my lord, in (the matter of his) royal sons has done what is not good for the land of

Assyria.　My lord, the King ! From the rising of the sun until the sun is high Ašur is gracious to thee.　Look upon these thy noble sons and let thy heart rejoice.　Let the King, my lord, dismiss (?) this ill-omened thought from his mind * * * * * * * * *

TRANSLITERATION.

OBVERSE.

Ana šarri belija
Aradka * * * * * * *
Lâ šulmu ana šarri belija !
ilu*Nabû* ilu*Marduk ana šarri bélija*
5.　*likrubû ! Ša ina šamê lâ eqirûni*
　Šarru belî ina qaqqiri etápaš,
　uktallim ana pân mârika.
　KU. šitûtu turtákas, šarrûtu
　ša mât*Aššur ina pânišu tussadyil,*
10.　*aplaka rabû ana šarruti*
　ina Bâbîli tussákan.
　* * * * * * * * * * * * * * *
　* * * * * * * *

REVERSE.

* * * * * * * * * * * * * * *
* * * * * * * * * * * *šarru belija*
ina šarrâni mârê lâ ṭabtu
ana mât*Aššur epuš.　Umâ,*
šarru belî, ištu napâx šamši
5.　*adî rabâ šamši Ašur ittánnaka.*
　Mârêka annûte damqûti dugul
　libbaka lâ xadî.　Dabâbu
　lâ damqu šarru ištu elî libbišu
　[liše]lî ina libbi teniš * * * * * *

The remaining lines are all mutilated.

NOTES.

Instead of *eqirûni, egirûni* or *epišûni* might be read, but *eqirûni* (יקר) seems to suit the context best.

For *qaqqiru* as a byform of *qaqqaru* see Meissner's *Supplement*, p. 85ᵇ.

The words KU *šitûtu tartákas* offer some difficulty.   KU is, of course, a determinative indicating that the following word is the name of some garment or texture, while *šitûtu* must be connected with Heb. *šětî* 'warp in a loom' (στήμων, stamen); see Moore in PAOS. 1889, p. clxxviii, and Driver in the translation of Leviticus (in the Polychrome Bible) p. 77, l. 9.   Assyr. *šatû*, as the name of some kind of garment or stuff, occurs in VR. **15**, 5 e. f., while *šutû*, evidently from the same stem, is found in VR. **14**, 43ᵇ.   Assyr. *šitûtu tartákas* may therefore mean: *thou hast made fast the* (threads of) *the warp*, i. e. thou hast prepared the web for weaving, thou hast formed a plot.   In the same way we use *to warp* in the sense of *fabricating, plotting*, and *web* for *plot, scheme*.   Cf. also *rikiltû* 'plot, conspiracy' (Senn. 5, 15) from *rakâsu* 'to bind' (Heb. קשר).[1]

I take *ittánnaka* as a syncopated form for *ittánanaka* from נאן‚ (HW. 101ᵇ); cf. Del. Gr. §§ 37ᵇ; 97.

Although no names are mentioned, the allusions in the text leave no room for doubt that the letter is addressed to Esarhaddon and refers to the king's two sons Ašur-bâní-pal and Šamaš-šum-ukîn.   There was no other Assyrian monarch who made one of his sons King of Assyria, the other King of Babylon. The letter was, of course, inspired by Ašur-bâní-pal, and was doubtless written when he first learned the terms of the compromise his father had determined to make.   He aimed to secure for himself an undivided sceptre and he was naturally disinclined to share the rule with his brother.   As to his contention that the proposed arrangement was *not good for the land of Assyria*, subsequent events proved that he was entirely right. In any case, however, the writer of the letter distinctly states that Šamaš-šum-ukîn was the eldest son of Esarhaddon.

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[1] I am indebted to Prof. Haupt for this illustration.

Erman's *Egyptian Grammar*.—By Christopher Johnston, Professor in Johns Hopkins University, Baltimore, Md.

While Assyriologists have derived invaluable assistance from the close analogy presented by a number of kindred languages and from the numerous lexicographical and grammatical tablets prepared by the ancient Babylonian and Assyrian scholars,[1] Egyptologists have had no corresponding advantages. Egyptian stands practically alone; there is no group of sister dialects to throw light upon its structure and vocabulary, the Egyptian scribes seem to have paid no attention to the philology of their own tongue, and there is no grammatical tradition whatever. In the complicated and imperfect system of writing employed by the ancient Egyptians only the consonants are expressed, and there is no guide to the vocalization and pronunciation of the language except Coptic, which is at least 3000 years younger than the oldest monuments of the parent stem. Many texts lie at the disposal of the student, but comparatively few are suited to the purposes of grammatical research, and by far the greater number abound in errors and corruptions due to the ignorance and carelessness of the scribes. It is nevertheless with such unpromising material that the Egyptian grammarian must work, and from it draw his conclusions as to the structure and usages of the language.

In the early days of decipherment and discovery, and for a long time thereafter, the study of Egyptian grammar in the broader sense was an impossibility. The texts formed the only basis for the study, and the texts were useless until they were intelligible. Lexicography was therefore the prime need, and while, with the steady advance of Egyptology, a considerable number of grammatical facts became apparent, it was not until a fairly copious vocabulary was established that the work of classifying the facts discovered and deducing the general principles could be attempted with any prospect of success. For these reasons the grammatical treatises of the earlier Egyptologists have now little more than a historic value, but it should

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[1] *Cf.* Haupt, *Die sumerischen Familiengesetze* (Leipzig, 1879) pp. 4–9.

never be forgotten that the labors of these great men laid the foundations upon which their successors have built, and made possible the present development of the science in grammar as well as in other departments.   Twenty-five or thirty years ago, the study of Egyptian grammar can hardly be said to have reached a very advanced stage.   Champollion's *Grammaire égyptienne* (Paris, 1836) had, it is true, been superseded by later works, but the grammers of DeRougé,[1] Brugsch,[2] and Renouf[3] still offered little more than an elementary treatment of the subject.   In the course of its long history, Egyptian, like all other languages, underwent constant growth and change, and the speech of the Old (*ca.* 2500–2200 B. C.) or Middle (*ca.* 2000–1700 B. C.) Empire would have been unintelligible to an Egyptian of the New Empire.   In spite of this fact, which became more and more evident, serious difficulties attended a study of the historic development of the language, and little had been accomplished in this direction.   As a rule the text books merely indicated that certain words and forms belonged to the oldest or to the latest period.

The historic method of study was first successfully applied to Egyptian grammar by Adolf Erman in his *Pluralbildung des Ägyptischen* (Leipzig, 1878), in which he discussed the formation of the Egyptian plural in the three chief stages of the language: in the Old Egyptian found in texts dating from the ·4th to the 12th dynasty, in the later Egyptian of the 19th and 20th dynasties, and in Coptic.   This valuable work, in which the author outlined his views on the true methods of Egyptian grammatical investigation, was but the preliminary to more extended undertakings.   Two years later appeared Erman's second important work, his *Neu-ägyptische Grammatik* (Leipzig, 1880), wherein he gave a thorough and systematic treatment of the language of the New Empire (1600–1100 B. C.), employing as the basis of his work the tales, legal documents, and letters preserved in the hieratic papyri of the 19th (1350–1200 B. C.) and 20th (1200–1100 B. C.) dynasties.   For wealth of illustration and clearness of exposition this work is unsur-

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[1] *Chrestomathie égyptienne* (Paris, 1867 ff.).

[2] *Hieroglyphische Grammatik* (Leipzig, 1872).

[3] *Elementary Grammar of the Ancient Egyptian Language* (London, 1875).

passed. In connection with the *Pluralbildung*, it completely revolutionized the domain of Egyptian grammar, and its influence upon the scientific development of Egyptian philology would be difficult to overestimate.

Having thus clearly elucidated the grammar of the later phase of the language of ancient Egypt, Erman now directed his attention to the language of the older period. As the starting point for his studies in this direction, he selected the Papyrus Westcar, a collection of tales of magic dating probably from the Hyksos period (1700–1575 B. C.). The clear and simple narrative of the text renders it peculiarly well adapted for the purposes of grammatical investigation, while the language, though exhibiting a few points of contact with New Egyptian, is distinctly that of the Middle Empire (2000–1700 B. C.) and stands close to the classical speech of the older period. To the study of the Westcar Erman devoted a number of years and the result of his labors appeared in his *Sprache des Papyrus Westcar, eine Vorarbeit zur Grammatik der älteren ägyptischen Sprache* (Göttingen, 1889). In addition to this he published a magnificent edition of the text in facsimile and in hieroglyphic as well as in Roman transliteration, with a translation, commentary, grammatical analysis, glossary, and an important excursus on the palæography of Egyptian hieratic papyri.[1]

In the light of the knowledge gained by his thorough study of the Papyrus Westcar, Erman next extended his grammatical researches to the whole field of Old Egyptian literature, and five years later he gave, in his *Ägyptische Grammatik* (Berlin, 1894) a comprehensive treatment of the language of the Old and Middle Empires (*ca.* 2500–2200 and 2000–1700 B. C., respectively). His indefatigable labors had brought order out of chaos, and the difficult undertaking outlined in his *Pluralbildung*, some sixteen years before, might now be considered to have been accomplished. The historical method of study was firmly established, his two invaluable grammars offered a clear and scientific treatment of the older and the later language of ancient Egypt, while the *Koptische Grammatik* (Berlin, 1894) of his distinguished pupil, George Steindorff, had placed the study of Coptic upon a footing commensurate with the progress of Egyptian philology. But more remained to be done.

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[1] *Die Märchen des Papyrus Westcar* (Berlin, 1890).

In 1889, Erman advised his pupil, Kurth Sethe, to undertake
the examination of certain classes of verbal stems in which the
morphological changes were less completely disguised by the
purely consonantal system of Egyptian writing.[1] Sethe, how-
ever was soon led to extend his examination to verbs of all
classes and to include the syntax as well as the morphology of
the verb within the scope of his investigations.   The result of
his labors, extending over a period of ten years, was his great
work *Das ägyptische Verbum* (Leipzig, 1899), in which, after
an exhaustive investigation of Egyptian phonetics, he gives a
comprehensive discussion of the Egyptian verb from the earliest
to the latest period of the language, treating successively and
in the fullest detail the various classes of verbal stems, the
morphology of the verb, and the syntactical usages which
govern its employment.   The results of Sethe's work are far-
reaching and, while they in general amply confirm Erman's
methods and theories, they have at the same time developed a
large store of new information, especially in the matter of
phonetics and morphology, and have thrown a flood of light upon
many subjects previously obscure.   Erman promptly undertook
the preparation of a new edition of his grammar, which he
thoroughly revised, incorporating in it all the important discov-
eries made by Sethe, and utilizing also Griffith's researches into
the origin and development of the Egyptian system of writing
which had appeared in the meantime.[2] The new edition of
Erman's *Ägyptische Grammatik*, which appeared in 1902, pre-
sents therefore the best attainment of Egyptian scholarship up
to the present time, and sets the standard for all future work in
this field.

Among the most interesting of Sethe's discoveries is the fact
that originally the Egyptian stems were prevailingly triconso-
nantal.   Biconsonantal stems are rare in the oldest texts, and the
few that exist evidently arise from the loss of a weak stem-
consonant.   In the later periods of the language they become
continually· more common through mutilation of original tri-·

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[1] These were the stems containing a radical ℵ, the stems II. Gemina-
tum, and the irregular verbs,   Cf. *Sprache des Papyrus Westcar*, p. 11,
n. 2.

[2] Cf. *Publications of the Archaeological Survey of Egypt,* edited by
F. Ll. Griffith ; Nos. VI–IX (1897–1900). ·

consonantal stems. The quadriliteral and quinquiliteral stems that occur so frequently in Egyptian are either reduplicated forms or derivatives from simple stems. The fact that triconsonantism was the rule in ancient Egyptian lends strong support to the theory maintained by Erman and his followers—the so-called Berlin school—in regard to the close relationship existing between Egyptian and Semitic. In a paper read before the Berlin Academy,[1] in which he summarizes and reviews the results attained in Sethe's *Verbum*, Erman expresses himself upon this subject in no uncertain terms. At some prehistoric period, he believes, Egypt was invaded by Semitic hordes from Arabia who conquered the Nubian inhabitants of the Nile valley and imposed their language upon them. The Egyptians were therefore Semitized Nubians, to use Erman's own expression, and the language was primarily Semitic. The unfamiliar Semitic sounds were clipped and mutilated in the mouths of the subject people, and the language underwent many changes, but none the less it is a true offshoot of the Semitic stem, and never entirely lost the impress of its parentage.

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[1] *Die Flexion des ägyptischen Verbums* in the Proceedings of the Berlin Academy (Jan.–June, 1900) pp. 317–353.

Linguistic Archaisms of the Rāmāyaṇa. — By Truman
   Michelson, Graduate School of Harvard University,
   Cambridge, Mass.

Prefatory Note.—In preparing this paper I have used the
following editions of the whole or of parts of the Rāmāyaṇa:
the Bombay edition of 1902, books i–vii; Peterson's edition
of book i (1898); Schlegel's edition for book ii; Gorresio's
edition for book ii and part of book iii; the Bombay edition
of 1888 for the first 12 chapters of book i; and Peterson's
edition of book i (1879) for the first seven chapters.   However,
when the first draft of the paper was finished, I used all these
texts in their entire extent for a short period.

It is proper at this point to acknowledge previous work on this
topic.   The most important articles are Böhtlingk's collections
for books i–iv of the Bombay recension in Ber. d. sächs. G. d.
Wiss. 1887; his collections for book vii of the Bombay edition,
and books i–iv of the Bengal recension in ZDMG. xliii.   My aim
in this paper is to supplement B's work; accordingly, to make it as
useful as possible, I have inserted much that will be found in B's
articles, but which was collected by me independently, though
afterwards I consulted Böhtlingk's collections and was thus en-
abled to make some sections more complete.   I may here state that
I have in general noted only the archaisms of the Bombay recen-
sion; and that after book iii, usually only such archaisms as do ·
not occur in books i–iii or else phenomena of special interest have
been inserted; moreover, in the case of archaisms such as *gṛhya*
for *gṛhītvā*, which occur repeatedly, my collections even for
books i–iii are not exhaustive: it has been my aim not so much
to gather numerically strong collections, as to present a well
digested account of all the archaisms.   A glance at the present
paper will show that I have not merely duplicated Böhtlingk's
work: some archaisms passed over by him will be found here,
and some false references are either corrected or pointed out, to
say nothing of the new material collected from books v and vi
of the Bombay text, or of the introduction of metrical con-
siderations, and of parallels adduced from Vedic, Pāli, and

Prākrit. These latter were inserted to show that the language of the Rāmāyaṇa presents a hodge-podge which, in principle, is not unlike that which the language of Āpastamba's Sūtras presents, to wit: a heterogeneous mixture of Vedic, Middle Indian, and Classical Sanskrit.[1] Furthermore, I beg to call attention to the insertion of a supplement (which probably is not complete) from the Rāmāyaṇa to Whitney's Root-Book. Comparisons drawn from the Bhāgavata Purāṇa are intended to show that the language of the Purāṇas stands in close relationship with Epic Sanskrit.

For Prākritic material I have been almost wholly dependent on Pischel's Grammar. The material for Mbh. is taken from Holtzmann's *Grammatisches aus dem Mahābhārata,* and from Hopkins's *Great Epic of India.* In Pāli I have been more independent and have drawn on my private collections almost exclusively, though I have, of course, constantly consulted Kuhn's *Beiträge zur Pāli-Grammatik,* and Fausböll's *Index-Vocabulary to the Sutta Nipāta.* The Vedic material is taken almost wholly from Whitney's Grammar, and from Lanman's *Noun-Inflection in the Veda,* although I have now and then consulted Delbrück's *Altindisches Verbum.*

I would also acknowledge my indebtedness to Rāma, the native commentator on the Bombay text of the Rāmāyaṇa. I have had to check him constantly, because, in spite of his general excellence, he is too much inclined to call anything that is contrary to the rules of native grammarians Vedic.[2] He thus usually fails (but not always: for be it said to his credit, he never says of *kurmi, ity ārṣam;* although he does say *ity ārṣam* when touching on *dadmi* at i. 27. 15) to distinguish what is Vedic, what is peculiar to Epic Sanskrit, and what is Prākritic. He has hopelessly confused the first two headings, and rarely

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[1] Cf. Hopkins, *Great Epic,* p. 261 ff. Kielhorn, JRAS., 1898, p. 18.

[2] His fault in this matter would be much decreased if we could believe that by *ārṣa* he meant Epic, and not Vedic, Sanskrit; but as he applies *chāndasa* sometimes to the forms which he ordinarily denotes as *ārṣa,* we can not accept this view. (For example, he explains the augmentless imperfect *śaṅsat,* i. 1. 59, by *chāndaso 'ḍabhāvaḥ,* but the augmentless imperfect *ardayan,* i. 17. 34, by *aḍabhāva ārṣaḥ;* similarly touching on *sma,* he says at ii. 93. 7 *chāndaso visargalopaḥ,* but at i. 65. 19 *visargalopa ārṣaḥ.*)

keeps the third heading distinct from the other two. For example, he is justified in explaining augmentless tenses used non-modally by *chāndaso 'dabhāvaḥ, adabhāvaś chāndasaḥ, adabhāva ārṣaḥ,* or *ārṣo 'dabhāvaḥ*; but he is wholly unwarranted in saying *chāndaso visargalopaḥ* in explanation of *sma* at ii. 93. 7 ; or *salopaś chāndasaḥ* when touching on *kariṣyāma* at i. 40. 9; or *saṃdhir ārṣaḥ* by the way of explanation of the irregular sandhi of *sas* in *so "śrama-.* Furthermore he explains some forms which are not archaisms at all but downright textual corruptions, as Vedic. A noteworthy case of this is *brūyāḥ*, ii. 52. 38, which he explains thus: *brūyā brūyām : chāndasam etat.* There can be no question here that *brūyām* (which Schlegel adopts) must be read in place of *brūyāḥ*, for *aham* is the subject. Treating *praśastavyāu*, i. 4. 17, the commentator says *iḍabhāvanalopāu chāndasāu.* This implies that the ordinary form should be *praśaṃsitavyāu;* but no such form with the auxiliary vowel -*i*- is registered in Whitney's Root-Book. As a matter of fact *śaṃstavya-* (without the auxiliary vowel -*i*-) is found in the Brāhmaṇas and Epics, but -*śastavya-* is peculiar to Epic Sanskrit. Again, he is silent on many points on which we might fairly expect some elucidation. Thus he fails to comment on *grasate* (according to Whitney found in V.B. only), i. 56. 13; on *syāmas*, i. 45. 16; on *nivasiṣyasi*, i. 48. 29; on *usya*, ii. 52. 84; on *tudyām*, iii. 49. 4; on *drakṣyantu*, vi. 73. 7.

The references, enclosed by a half bracket, on the left of the pages are to Whitney's Skt. Grammar, and for the most part correspond to the paragraphs of the same numbers in Holtzmann's *Grammatisches aus dem Mahābhārata.* Apart from these, the references, unless expressly stated to be otherwise, are to the 1902 Bombay edition of the Rāmāyaṇa.

It is not surprising that I have collected a few forms that occur in the Rāmāyaṇa which are not registered in Whitney's Root-Book. Forms that are authorized by native grammarians, but believed to be non-quotable, are constantly turning up in the literature; and like forms which are supposed to be confined to certain periods of Sanskrit, are repeatedly appearing in other periods. See the remarks of Garbe in the preface of his edition of Āpastamba's Śrauta Sūtra, and those of Bloomfield in the introduction to his edition of the Kauśika Sūtra. Thus the periphrastic future *goptā* and the gerund· *śaptvā*, both· author-

ized by the native grammarians, but supposed to be non-quota-
ble, are found in the despised Bhāgavata Purāṇa at viii. 17. 18
and ix. 9. 36 respectively. The infinitive *yoddhum,* supposed to be
peculiar to Epic Sanskrit, is found in KuS. at xvii. 1. Similarly
the (Epic) future *gṛhīṣyāmi* in BKM. at xvi. 2. 39; so also the
future middle *modiṣyase* ibidem ii. 2. 2.²²⁴; the perfect *ruroda*
ibidem ix. 2. 16⁷¹³,⁷¹⁵; the perfect *sasmāra* ibidem ix. 3. 29²⁷.
The following is a list of forms found in BhP.;[1] they are
arranged in the alphabetical order of the roots, and the period or
periods in which alone the forms are quotable according to Whit-
ney, are added in parentheses: *arcitvā* (E.), viii. 16. 39;
arcita (E.), v. 18. 21, viii. 16. 7, x. 58. 38; *anvīyamāna* (*īyá-
māna* ŚB.), x. 30. 12; *samīde* (*īḍe* RV.), viii. 17. 24; *kṛṇu
(kṛṇoti -ute,* V.B.S. ; *kṛṇuhī* RV.), x. 31. 7; *grasate* (V.B.), x.
34. 6; *carisye* (B.), iii. 24. 34; *jīviṣye* (Mbh. [but *jīviṣye* also
at R. v. 40. 10]), ix. 9. 32; *draṣṭā* (E.), viii. 23. 10; *dadhmāu* .
(E.), i. 11. 1; *paktvā* (AV.E.), ix. 9. 21; *pītvā* (V.B.S.), vi. 1.
59, x. 19. 12; *āpṛṇoti (pṛṇuyāt* S.[1]), v. 5. 4; *bhavitā* (B.U.E.),
ix. 12. 12, 14, 15; *rurudus* (E.), x. 32. 1; *vivyathus* (E.), x.
20. 15; *abhiṣṭuvāna (stuvāna* V.), vi. 12. 34; *sasmāra* (E.),
iii. 23. 34; *vijahire (jahe* B.), x. 33. 15. Among forms that
are not authorized by the native grammarians—at least not reg-
istered by Whitney as such—and non-quotable elsewhere, but
found in BhP., I may mention: the perfect *jagrāsa,* vi. 12. 29;
droydhum, vi. 4. 7; *rakṣisye,* viii. 22. 35.

Where their intrinsic value seems to justify their mention, I
have occasionally inserted in this paper some facts about the
language of the Rāmāyaṇa which do not strictly fall under the
heading of archaisms.

It is a pleasure to acknowledge my indebtedness to Professor
Hopkins for reading my paper in manuscript, as well as for
many suggestions, and for some additional matter.

I must thank my teacher, Professor Lanman, not only for
proposing this topic to me for investigation, but also for his
friendliness in going over the larger part of the manuscript, as
well as for many kind and helpful suggestions during its pre-
paration.

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[1] In Whitney's Root-Book, BhP. falls under the category of Classical
Sanskrit.

List of Abbreviations.

Most of these are those in common vogue and easily understood. The following will, I believe, be sufficient to enable the reader to follow my paper:

BKM.   Bṛhat-Kathā-Mañjarī.

By.   Bombay ed. of the Rāmāyaṇa, 1902.

G.   Gorresio's ed. of the Rāmāyaṇa.

KuS.   Kumāra-Sambhava.

Majjh.   Majjhima Nikāya (ed. of the Pāli Text Society), vol. i.

MV.   Mahāvagga of the Vinaya-Piṭaka (Oldenberg's ed.).

P.   Peterson's ed. of the first book of the Rāmāyaṇa.

Sl.   Schlegel's ed. of the Rāmāyaṇa.

SN.   Sutta Nipāta (ed. of the Pāli Text Society).

References to Pischel, unless otherwise stated, are to his Grammatik der Prākrit-Sprachen. Similarly the references to Kuhn and Speyer are to their works on Pāli and on Vedic and Sanskrit syntax respectively. References to Garbe are to his Preface to his edition of the Śrauta Sūtra of Āpastamba. The abbreviations of the names of various Prākrit dialects are those employed by Pischel.

INTRODUCTION.

The language of the Rāmāyaṇa and of the Mahābhārata, which is essentially the same, is styled Epic Sanskrit. Böhtlingk affirms that this contains no true archaisms, with the exception of augmentless tenses, but only new analogical formations; Jacobi does not qualify Böhtlingk's statement. I take exception to this, and submit the following true Vedic archaisms which are found in both Mbh. and R.: 1. double sandhi, which is very frequent in the Kashmere recension of the Atharva Veda, and in the Kāuśika Sūtra; 2. nom. pl. neuter of the *a*-declension in -*ā* which is found a few times in Mbh. and once (or possibly twice) in R.[1]; 3. imperative in -*tāt*, found once in Mbh. and R.; 4. *mā* with augmented tense; 5. sporadic absence of reduplication in the perfect; 6. perfect middle participle, found once in R.[2] and in Mbh. Moreover Mbh. and R. have a number of verb-forms that are found in Vedic, but not in Classical Sanskrit. In the following list, which is compiled

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[1] See below, Decl. of nouns and adj., *a*-stems.   [2] See below, 807.

from Whitney's Root-Book, though supplemented in a few instances by my own collections, the periods in which the forms are quotable are added in parentheses. The forms are usually given in the third person singular of the active in the case of finite forms, even if this person sometimes is not actually quotable. The appended 'etc.' is omitted, as Whitney in the preface to his Root-Book, p. ix, admits that he has not used it consistently. The list is divided into seven groups: 1. where the forms are found in the various Saṁhitās and in Epic Sanskrit; 2. where they are found in the various Saṁhitās, the Brāhmaṇas, and Epic Sanskrit; 3. where the forms are peculiar to the Brāhmaṇas and Epic Sanskrit; 4. where they occur in the Brāhmaṇas, Upanishads, and Epic Sanskrit; 5. where the forms are found in the Upanishads and Epic Sanskrit; 6. where the forms are found in the various Saṁhitās, Brāhmaṇas, Upanishads, Sūtras, and Epic Sanskrit; 7. where the forms are peculiar to the Sūtras and Epic Sanskrit.

1.

Pres. [6.] *stuvate* (AV.E.).

Perf. *nanāśa* (V.E.); *mamarṣa* (RV.E.); *suṣāva suṣuma* (V.E. *su* 'press').

Aor. [2.] *druhas, -han* (V.E.).

Aor. [5.] *asedhīs* (RV.E.).

Aor. [7.] *amṛkṣata* (RV.E.).

Gerund. *-druhya* (MS.E.); *paktvā* (AV.E. BhP.[1]).

Middle voice. *krośate* (RV.E.); *tatakṣe* (V.E.); *nadayate* (RV.E.); *harṣayate* (V.E.).

Intensive. *dodhavīti* (V.E.); *nānadati* [3d pl.] (V.E.).

Causative. *dīpyate* (TB.E.); *nadayati, -te* (RV.E.).

2.

Pres. [1.] *bhartsati* (AV.? KB.E.).

Fut. [1.] *kraṁsyati -te* (AV.B.E.).

3.

Pres. [1.] *sphoṭati* (B.E.).

Pres. [2.] *ghrāti* (KB.E.).

Perfect. *ruruvire* (B.), *rurāva* (E.).

Aor. [3.] *adīdipat* (B.E.).

Fut. [1.] *jayiṣyati* (JB.E.); *notsyati* (E.), *notsyate* (B.E.); *bhotsyati* (B.), *-te* (E.); *hāsyate* (B.E. *hā* 'go forth').

Fut. [2.] *jetā* (B.E.); *hartā* (B.E.); *dātā* (B.E.).
Active voice. *padyati* (AB.E.).
Middle voice. *ṛcchate* (ŚB.E.); *kṛntate*; *bhāsayate* (B.E.).
Aor. pass. 3d sing. *abhedi* (B.E.).
Intensive. *nānadyate* (JB.E.).
Desiderative. *ipsate* (B.E.).

4.

Fut. [1.] *varṣiṣyati* (B.U.), -*te* (E.).
Fut. [2.] *bhavitā* (B.U.E.; BhP. three times).

5.

Pres. [1.] *gṛhṇati*, -*te* (U.E.); *jānati*, -*te* (U.E.).
Pres. [6.] *archati* (U.E.).
Perfect. *cukopa* (U.'E.).
Middle voice. *krāmate* (U.E.); *dhamate* (U.E.).

6.

Aor. [4.] *ahārṣīt* (V.B.U.S.E.).

7.

Past participle. *uṣita-* (S.E. *vas* 'shine').
Middle voice. *glāyate* (S.E.); *jighrate* (S.E.).

Although in the main, as was said above, the language of the Rāmāyaṇa is the same as that of the Mahābhārata, yet there are some archaisms and peculiarities which are found in Mbh. but not in R., and vice versa. Examples of Vedic archaisms found in Mbh. but not in R. are: dvandva compounds like *indrā-viṣṇū*; the acc. pl. *vṛṣṭyas* (cf. Vedic *aryas*); the optative of the first aorist of the root *ji*, *jayyāt* (peculiar to JUB. and Mbh.). Peculiarities found in Mbh. but not in R. are: the optative *syāvas*, and the acc. sing. *duhitām*.

Vedic archaisms found in R. but not in Mbh. are: nom. pl. of *ŭ*-stems in -*vas* (see below, 342 k); nom. pl. fem. of derivative *ī*-stems in -*īs* (see below, 363g); the sandhi of pragṛhya vowels (see below, 138g, and Whitney, Gr. 138g). Furthermore there are quite a number of verb-forms which R. has in common with the older language, which have not been found in Mbh. Thus the present *yakṣati*, etc., is peculiar to RV. and R.; the present *dharṣati*, etc., is found only in VS. and R.; the middle

grasate, etc., occurs only in V., B., BhP., and R.[1]; the participle *stunvāna-* is peculiar to U. and R.; the gerund *yātvā*
appears only in B., S., and R.; the future active *āsisya-* is
peculiar to TS. and R.; the gerund *āsitvā* is found only in B.,
S., and R.; the gerund *pītvā* is peculiar to V., B., S., BhP.,
and R. Peculiarities of R. not yet noted in Mbh. are: gen.
pl. of *n*-stems in *-nām* (see below, *U*-stems, gen. pl.); acc.
sing. of *i*-stems in *-im* (see below, *I*-stems, acc. sing.); inst. pl.
of *i*-stems in *-ibhis* (see below, *I*-stems, inst. pl.); gen. sing. of
derivative *ā*-stems in *-ayā* (see below, derivative *ī*-stems, gen.
sing.); voc. sing. of *r*-stems in *-ā* (see below, *R*-stems, voc.
sing.); the first sing. *brūmi*; etc.

This seems to be the proper place to record a few forms which,
though unrecorded by Whitney, are found in the Rāmāyaṇa.[2]
The following list is divided into four groups: 1. where the
form is authorized by the native grammarians, but non-quotable elsewhere; 2. where the forms are found in R. as well as
Mbh.; 3. where the forms are registered as occurring in Classical Sanskrit only; 4. where the forms are not recorded by
Whitney as being authorized by the native grammarians, and
are non-quotable elsewhere.

1.

Under this heading I have noted: *phalisyati*, vi. 92. 53
(√*phal* 'burst'); *yoyudhyete*, vi. 54. 17 (√*yudh* 'fight');
vardhisyate, v. 39. 11; *paspande*, vi. 60. 52; *pra-skanditum*,
iii. 31. 48; *babhrāje*, v. 1. 71.

2.

Sma is found in R. too often to quote in extenso. See
below, 542a.

The imperative *bruvadhvam* occurs at iv. 64. 22.[*]

The future middle *jīvisye* is found at v. 40. 10.

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[1] This and the following verb-forms are not recorded in Whitney's
Root-Book as occurring in BhP. or R. Grasate, BhP. x. 34. 6; R. i. 56. 13.
Stunvāna-, R. vi. 90. 4. Āsisyasi, R. iv. 54. 16. Upāsitvā, R. i. 1. 97.
Yātvā, R. ii. 50. 1. Pītvā, BhP. vi. 1. 59, x. 19. 12; R. ii. 12. 76, vi. 4. 4,
vi. 60. 93.

[2] Cf. Böhtlingk, l. c., and the verb-forms cited in the preceding paragraph.

3.

Upāsya, i. 35. 1; *aiḍayan,* iii. 5. 11; *ṭhitum,* v. 38. 42; *cukūjatus,* vi. 90. 49; *cukṣobha,* vi. 56. 25; *vi-cinvadhvam,* i. 39. 13; *natvā,* v. 5. 23; *-pupūre,* iv. 46. 6; *babhañjire,* vi. 4. 65; *bhuṅktvā,* v. 54. 43, 44, 47; *loptum,* vi. 24. 28; *spanditum,* vi. 70. 74.   For convenience, I here add *harṣamāṇa,* vi. 73. 10, vi. 90. 4 (*harṣate* etc. V.C.[1]); *-dhita-,* vi. 90. 47 (V.C.).

4.

The future *paripreksyati,* vi. 32. 25; the future *kāṅkṣiṣye,* vi. 67. 80; the gerund *nikucya,* v. 1. 36; the infinitive *-kūlitum,* iii. 24. 13; the infinitive *-karṣitum,* iv. 54. 11; the gerund *krīḍitvā,* v. 9. 34; the optative *tudyām* ($\sqrt{tud}$), iii. 49. 4; the causative *tarjāpayati,* vi. 34. 9; the infinitive *tyaktum* (*tyaktu-* E.), v. 25. 19; the gerund *vinarditvā,* iii. 30. 18; the perfect *babhakṣu,* vi. 67. 93; the future *bhakṣiṣye,* iv. 56. 5; the past participle *bhartsita,* v. 25. 4; the gerunds *paribhartsya,* v. 22. 46, *nirbhartsya,* vi. 65. 1; the causative *bhartsāpayati,* vi. 34. 9; the passive *bhartsyamānā,* v. 26. 4; the pluperfect *ababhramat,* i. 43. 9; the active future *modiṣyasi,* vi. 33. 34; the gerund *yuddhvā,* vi. 7. 10; the reduplicated aorist middle *pra-śaśaṅsanta* (the active *aśaśaṅsat* is authorized by the native grammarians, but is nowhere quotable), iv. 55. 18.

SYSTEM OF SOUNDS.

Quantity of vowels.

1. *Short for long.*[1]

Occasionally a short vowel is substituted for a long vowel when the meter favors the former; especially is this so in the case of a final long vowel of the prior member of a compound. Examples where the shortened vowel is not the final vowel of the prior member of a compound are: *kărunaveditvād,* i. 2. 14; *prabhăvam,* i. 36. 27; *aprastăve,* iii. 29. 19; *jahătām,* vi. 8. 18 (transfer-form[2] for *jahītām;* cf. *akurvătam,* Mbh. i. 76. 9, cited by Hopkins, Epic, p. 247). Whether *patniṣu,* i. 37. 6, *maharddhĭnām,* v. 8. 5, *-jñātĭnām,* vi. 126. 43, belong under this rubric is uncertain: see below, derivative *ī*-stems: transfers to

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[1] Cf. Hopkins, Epic, p. 247.   [2] Impv. act. 3d du.: comm. *jahetām.*

the *i*-declension; *i*-stems: gen. pl. in *-īnām*. With these are
to be compared: *patnībhis*, ĀpŚS. xiv. 15. 2, TB. ii. 3. 10²;
grāmaṇībhis, ĀpŚS. xx. 4. 3; *ucchrīyamāṇa-*, ibid. ix. 11. 26.
Examples where the shortened vowel is the final vowel of the
prior member of a compound are: *lakṣmīvardhana-*, i. 18. 28,
iii. 12. 22, iii. 15. 30, v. 31. 3; *lakṣmīsampannas*, i. 18. 30;
sapatnīvṛddhāu (where *sapatnī* is felt to be one word), ii. 8. 26;
jagatīparvatam, v. 14. 28; *jagatīpates*, v. 30. 44; *akṣāuhiṇīśa-
tam*, vi. 41. 96. With these are to be compared: *strīryañjana-*,
ĀpŚS. viii. 6. 1; *garbhiṇī-prāyaścitta-*, ibidem ix. 19. 14;
nadīdvīpā,[1] ibidem xv. 16. 2, 3. In Prākrit, furthermore, we
have the same phenomenon. Thus: *ṇaïpūra=nadīpūra-*, etc.

2. *Long for short.*[2]

Less frequently is a long vowel substituted for a short one.
The majority of instances are metri causa. In the citations below,
the prolonged vowel is set in Clarendon: **anū**dake, i. 18. 50;
dur**ā**kr**ā**mān, i. 21. 17; *prakṛtījanās*, i. 42. 1; ud**ā**haras, ii. 63.
26; **anū**citas, v. 36. 21; **ī***ti*, v. 58. 34, vii. 32. 65. It is uncer-
tain whether cases like *devas'rutīm*, *śaktībhis*, etc., belong
under this rubric: see below, *i*-stems: acc. sing. in *-īm*, inst.
pl. in *ībhis*.

78]   *3. Pluti or protraction.*

In the Bombay text of 1902 the protracted vowel is regularly
written as short, but with a figure 3 after it; if the next word
begin with a vowel or diphthong, the hiatus thus occasioned
remains (Whitney, Gr. § 138e):

> *sūta3 ity eva cābhāṣya*, ii. 49. 13;
> *tata3 etad bhavatv iti*, ii. 103. 25.

Here Śl. reads *tāta ;* but Govinda and Maheśvaratīrtha, as cited
by Jacobi (p. 112), read *tatāi 'tat te bh-*.

Rules of euphonic combination.

125d]   *Hiatus: 1. within pāda.*[3]

Hiatus within the *pāda* is fairly common; the most fre-
quently occurring case of it is the combination -*a r̥*-.   Examples

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[1] The citations of ĀpŚ'S. in this section are taken from Garbe's intro-
duction to his edition.

[2] Cf. Hopkins, Epic, p. 247.

[3] These collections are not complete even for books i–iii.

are: *hatvā aśvān apātayat*, vi. 79. 30; *mahoragaṁ gṛhya ivāṇ-ḍajeśvaraḥ*, v. 47. 35; *citrakarma ivābhāti*, vii. 28. 41; *vālmī-kaye ca ṛṣaye*, i. 2. 26; *agnihotre ca ṛṣiṇā*, ii. 119. 6; *sarve ca ṛtavas tatra*, iii. 73. 8; *devagandharvarṣiyakṣarākṣasāis*, vii. 35. 65; *gṛhya ṛkṣarajās tāu tu*, vii. 37¹. 45; *rāghavo'tha ṛṣer vākyam*, vii. 37². 2; *atha ūrdhvaṁ tu gatvā vāi*, vii. 23⁴. 2; *gaṅgā iva mahāgajāis*, vii. 31. 36; *eṣā eva tanuḥ pūrvā*, vii. 69. 28; *vasante iva śālinaḥ*, ii. 67. 28; *yatrāite ṛṣayaḥ smṛtāḥ*, vii. 23⁴. 12; *velām etya ivārṇavaḥ*, vii. 8. 1.

At i. 9. 16 is found *na gacchema ṛṣer bhītāḥ*. It is indeed possible to assume here an optative *gacchemas*, with primary ending (cf. *syāmas*, etc., 542a, below); but, in view of the undoubted instances of *-a ṛ-* quoted above, it seems more probable that hiatus is to be assumed.

125d] *Hiatus: 2. at the end of odd pāda.*[1]

Hiatus here seems to be confined to no particular combina-tions. In the citations the *pāda* is indicated by a, etc., and the initial word of the succeeding *pāda* is given in parentheses:

pratyabhijñāya (arjunāya), vii. 33. 5 c; *mā . . . . . gamiṣ-yāma (aprasādya)*, vii. 35. 63 e; *saṁtuṣṭa (aviṣādam)* vii. 36. 16 c; *rāma (iha)*, iii. 13. 4 a; *ca (idam)* vi. 90. 4 c; *ca (ṛṣī-ṇām)*, ii. 92. 31 a; *vasiṣṭhena (ṛṣiṇā)* vii. 59¹. 2c; *ca (ṛkṣasya)*, i. 3. 26 a; *ca (ekasya)*, i. 3. 29 a; *śrutvā (ṛṣimadhye)*, P. i. 69. 13 a, By. i. 69. 13 c; *śrutvā (ṛṣyaśṛṅgavacas)*, P. i. 9. 48 a; *dṛṣṭvā (ṛṣyaśṛṅgam)*, P. i. 9. 43 a; *śrutvā (ṛkṣa-)*, vii. 40. 13 a; *rājā (idam)*, ii. 15. 25 a; *brahmā (indrasya)*, vii. 33. 4 c; *iti (uktam)*, i. 21. 8 a; *api (ṛṣyamūkam)*, iv. 11. 76 c; *-bhedī (ṛg-)*, vi. 105. 13 a; *tu (ṛtūnām)*, P. i. 19. 1 a; *mahābāho (ṛṣa-yas*, vii. 37⁴. 8 a; *bhadraṁ te (iti)*, i. 14. 17 c; *bhadraṁ te (iha)*, iii. 56¹. 11 c; *sarve (ṛṣayas)*, vii. 37⁵. 52 a. For *samanujñātā (amṛta-)*, vi. 28. 7a, as a Vedic archaism, comm. cites Pāṇini viii. 3. 19: but cf. Whitney, 134c, and NIV., p. 340, 4.

135d] *Sandhi of -e ā- gives -e-.*

I have noticed three instances where initial *ā-* is lost after final *-e*, namely: *antardadhe "tmānam*, vi. 73. 26; *yuddhe "hva-yati*, vii. 34. 2; *te "jñām*, vii. 67. 13. The comm. says at vi. 73. 26: *antardadhe "tmānam ity atrākāralopaś chāndasaḥ;* at

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[1] These collections are not complete even for books i–iii.

vii. 34. 2: *yuddhe "hvayati: yuddhanimittam āhvayatīty arthaḥ;* at vii. 67. 13: *te ājñām ity arthaḥ; samdhir ārṣaḥ.* In Mbh. *te "jñayā* is found instead of *ta ājñayā.* Nīlakaṇṭha, as reported by Holtzmann, offers two solutions, namely: an archaic elision of *ā-* is to be assumed; or else we have an old word *jñā-* in the sense of *ājñā-.* Holtzmann regards the latter explanation as correct. Furthermore in Mbh. the initial *ā* of *ātmānam* is occasionally elided after a final *-e.* As regards the rationale of the sandhi respecting *yuddhe "hvayati* and *te "jñām,* it appears to me that the following is plausible: the initial *ā-* of *āhvayati* and *ājñām* was shortened to *ă-* before two consonants (as in Pāli and Prākrit), and then the regular sandhi of *-e ă-* to *-e-* took place. The elision of the initial vowel of *ātmānam* is only apparent; in Vedic, the abbreviated form *tman-* is found beside *ātman-.*

138g]   *Sandhi of pragṛhya vowels: 1. -ī i- gives -ī-.*

I have noted but one example of a dual in *-ī* combined with a following *i-,* namely, *sarasīva,* vi. 97. 1. The comm., touching on this, properly remarks that the sandhi is Vedic—*sarasī iva ; samdhir ārṣaḥ.*

138g]   *Sandhi of pragṛhya vowels: 2. -o a- gives -o-.*

After the final *o* of *aho* the initial *a-* of *atibalavat* is elided at vii. 27. 7, and the initial *a-* of *asya* at vii. 30. 3. The comm. notes the latter case and correctly says that the sandhi is Vedic.

   Sandhi of pragṛhya vowels: 3. -e a- gives -e-.

The initial *a-* of *atidhārmikāu* is elided after the final *-e* of *jajñāte* at vii. 102. 15. The comm. says the sandhi is Vedic. I know no authority for his statement.

176a]   *Sandhi of eṣas.*

Although *eṣas* regularly loses its *-s* before consonants, yet at vii. 69. 35 *eṣo pūrvasya* occurs. This sandhi is, apparently, not induced by the meter. In Mbh. we find a parallel in *eṣo hi,* vii. 192: 13, which is, however, to avoid an anapaest in the prior *pāda* of a half-śloka: see Holtzmann, p. 4 (top), Hopkins, Epic, p. 247. So *eṣo hi,* By. vi. 28. 23. Compare Gāthā *eṣo,* Pkt. Pāli *eso.*—At vii. 37⁴. 1 by double sandhi of *-as ṛ-* we have *eṣarkṣarajās* instead of the regular *eṣa ṛkṣ-.*

175c]   *Sandhi of -as r̥- gives -o r̥- at the end of odd pāda.*

I have noted but two examples of this, namely, *mahātmāno r̥ṣayas* (i. 60. 34) and *bhīto r̥ṣyamūkam* (iv. 11. 64).   That is, the. final -*as* of *mahātmānas* and *bhītas* is treated like final -*as* before a sonant consonant (Whitney, Skt. Gr. 175a).

133c]   *Double sandhi: 1. -e i- becomes -e-.*

Examples of this are fairly numerous, but it should be noted that the *i-* is always the initial *i-* of *iti*, whereas in Mbh. this limitation does not obtain.   Instances are: *kariṣyeti*, i. 21. 8; *pravidhīyateti*, ii. 37. 34; *vatsyāmaheti*, ii. 52. 28; *sīteti*, iii. 60. 35; *priyeti*, iii. 61. 29, iv. 6. 17; *raṁsyāvaheti*, iii. 69. 14; *sumitreti*, v. 25. 11.   The comm. touching upon these cases, says *saṁdhir ārṣaḥ* or else *ikāralopa ārṣaḥ*.

176b]   *Double sandhi: 2. -as a- becomes -ā-.*

I have noted but one case where -*as a-* combines to -*ā-*, namely, . *nas avamanya* at P. i. 34. 20:

> *mā bhūt sa kālo durmedhaḥ*
> *pitaram satyavādinam*
> *nāvamanya svadharmeṇa*
> *svayaṁvaram upāsmahe.*

By. at i. 32. 21 (the passage corresponding to P. i. 34. 20) reads *avamanya;* but the comm. notes the variant reading *nāvamanya* and has an elaborate note on it: ' *nāvamanya' iti pāṭhas tu kvacit ko 'papāṭhaḥ, tathā pāṭhe na iti cchedaḥ: chāndasaṁ dīrghatvam ; no 'smākaṁ sa kālo mā bhūd ity anvayaḥ ;* another variant is also given by the comm., namely: *no 'vamanyasva.* In Pāli this phenomenon occurs in the formula: *esāhaṁ bhavantaṁ Gotamaṁ saraṇaṁ gacchāmi*, SN. iii. 4, p. 85.

176b]   *Double sandhi: 3. -as ā- becomes -o-.*

I have noted two instances where -*as ā-* combines to -*o-*, namely, *eṣo "hitāgnis*, vi. 109. 23, and *so "śramāvasathas*, vii. 81. 12.   The text of the first passage is:

> *eṣo "hitāgniś ca mahātapāś ca*
> *vedāntagaḥ karmasu cāgryaśūraḥ*
> *etasya yat pretagatasya kṛtyaṁ*
> *tat kartum icchāmi tava prasādāt.*

Here the comm. says: _eṣo "hitāgnir ity ārṣaḥ saṁdhiḥ; āhi-tāgnir iti cchedaḥ._ The text of the other is:

> s'rutvā tūṣanaso vākyaṁ
> so "śramāvasatho janaḥ
> niṣkrānto viṣayāt tasmāt
> sthānaṁ cakre 'tha bāhyataḥ.

On this the comm. observes: _so "śramāvasatha ity ārṣaḥ saṁdhiḥ; sa āśramanivāsīty arthaḥ._ Böhtlingk, against the comm., assumes that _āryo hvayati,_ ii. 34. 11, and _bālino hvānam,_ iv. 12. 15, are also examples of the loss of initial _ā-_ after final _-as._

176b] _Double sandhi: 4. -as i- becomes -e-._

I have met but one instance of this in the whole text, namely, _eṣeva,_ vii. 36. 47, which the comm. notes—_eṣeva: eṣa iva; saṁdhir ārṣaḥ._ The comm. at vii. 36. 42 has _siṁhaḥ kuñjara-'ruddheva_ as a variant to _-ddho vā_ of the text. If his variant be adopted we must assume double sandhi of _-as i-._

176b] _Double sandhi: 5. -as u- becomes -o-._

Examples of this are very frequent: _socyatām,_ i. 9. 20; _tatotthāya,_ i. 19. 21; _sovāca,_ i. 58. 4; _divolkās,_ ii. 4. 17; _rāghavojjvalitas_ (a reading mentioned by the comm.), ii. 16. 31; _tatovāca,_ ii. 51. 8, iii. 13. 12; _saṁvadantopatiṣṭhante,_ ii. 67. 26; _bahuśoktavān,_ iii. 66. 17; _muditotpatya,_ vi. 62. 9; _lakṣmaṇovāca,_ vi. 84. 6; _vyādhayopekṣitās,_ vii. 5. 8; _pulastyovāca,_ vii. 33. 13; _sotsasarja,_ vii. 32. 69; etc.

176b] _Double sandhi: 6. -as e- becomes -āi-._

The sole example of this phenomenon that I have noted is _eṣāiva,_ vi. 26. 23, which the comm. explains by _eṣa eva_ with the remark that this sandhi is Vedic—_saṁdhir ārṣaḥ._

177b] _Double sandhi: 7. -ās a- becomes -ā-._

Instances of this are numerous. Examples are _kāñcanālaṁkṛtābhavan,_ i. 14. 24, = _-kṛtās abhavan[1]; yasyāham,_ i. 20. 3, = _yasyās aham; tasyāyam,_ i. 24. 10, =_tasyās ayam; tasyāvalepanam,_ i. 43. 6, 35, =_tasyās ava-; gatābhimukham,_ i. 45. 43, =

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[1] Or _bhavan_ as augmentless imperfect, as the comm. takes it.

gatās abhi-; aprajāsmi, ii. 20. 37, *=aprajās asmi(?)*[1]; *nāsyān-
tam,* ii. 84. 2, *= na asyās antam; hṛṣṭādṛṣṭaparākramam,* iii.
20. 12, *=hṛṣṭās adṛṣṭa-; ugratapābhavat,* iv. 60. 8, *=ugratapās
abhavat* (?).[2]

177b]   *Double sandhi: 8. -ās ṛ- becomes -ār-.*

I have noted but one example of this, namely, *pṛtanārkṣa-,*
vi. 41. 51, which the comm. explains by *pṛtanāḥ ṛkṣety atra
saṁdhir ārṣaḥ.*

DECLENSION OF NOUNS AND ADJECTIVES.
A- stems.

329c]   *Acc. pl. neuter in -ā.*

A questionable case of this, namely, *kṛtapratikṛtā,* is found at
vi. 79. 26:

> *viddham anyonyagātreṣu
> dviguṇaṁ vardhate balam
> kṛtapratikṛtānyonyaṁ   :
> kurutāṁ tau raṇājire.*

On this the comm. remarks *kṛtapratikṛtā kṛtapratikṛtāni: ārṣo
dādeśo vibhakteḥ; kurutām akurutām: aḍabhāva ārṣaḥ.*   The
meter shows that this is not a textual peculiarity (as in *viśvānyo
bhuvanā vicaṣṭe,* AV. vii. 81. 1, for *viśvāny anyo bhu-* etc. of
·RV. x. 85. 18); but rather than take it as a real archaism, per-
haps we should regard it as an attempt at avoidance of an
unusual repetition of similar syllables, such as we see in *iradhyāi*
of RV. i. 134. 2, for **iradhadhyāi,* or in *viśo-viśaḥ praviśivāṅ-
sam imahe* of AV. iv. 23. 1 (cf. *viśvasyāṁ viśi praviviśivāṅsam
imahe* of TS. iv. 7. 15).

The comm. at vi. 88. 57 takes *kṛtapratikṛtā* again as acc. pl.
neuter; but I do not see how to construe it as such.   The text is:

> *vyaśīryata mahad divyaṁ
> kavacaṁ lakṣmaṇasya tu
> kṛtapratikṛtānyonyam
> babhūvatur abhidrutau.*

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[1] Comm.: *aprajāsmīti mānasaśokābhinayaḥ.   samāsāntābhāvo 'nitya-
tvāt.   saṁdhir vārṣatvāt.*

[2] Or *bhavat* as augmentless imperfect, against the comm.

Comm.: *anyonyaṁ kṛtapratikṛtā: ārṣo ḍā . kṛtapratikṛte yattāu babhūvatur ity arthaḥ.* Holtzmann, p. 12, § 329, is in error when he states that the neuter pl. in -*ā* is found but once in Mbh., namely, in the hymn to the Aśvins: *bhuvanāni viśvā* is found at xiii. 102. 55, and *bhuvanānīha viśvā* occurs at vii. 201. 77. Generally *sapta* takes the place of *viśvā*. See Hopkins, Epic, p. 251.

U- stems.

1. Loc. sing. in -o(?).

At P. (ed. 1898) i. 16. 1 *viṣṇo* apparently is a locative. singular. Thus:

putratvaṁ tu gate viṣṇo.

This is clearly a misprint for -*āu*, which P. (ed. 1879), Sl., and By. (i. 17. 1) have. Were *viṣṇo* a genuine form and not a typographical error, it would be most archaic. The sole Vedic example of a loc. sing. in -*o* from an *u*-stem that Whitney (342 f) gives, is a neuter, *sāno.*

342 k; NIV. p. 415]   *2. Nom. pl. in -vas.*

I have noted but a single instance of this, namely, *prabhaviṣṇvas*, vii. 5. 14:

prabhaviṣṇvo bhavāmeti
parasparam anuvratāḥ.

On this the comm. observes: *prabhaviṣṇvaḥ: yan ārṣaḥ.* Even in Vedic the nom. pl. in -*vas* (-*uas*) is rare. Böhtlingk's emendation of -*vo* to -*avo* appears to me unwarranted.

3. Gen. pl. in -ānām.

I have noted two instances of this, namely, *gṛdhnŭnām*, vi. 75. 14, and, in the next line, -*manyŭnām.*[1] They both are metri causa and are expressly noted by the comm.

I- stems.

1. Acc. sing. in -īm.

Instances of this are not common. Examples are: *vedaśru-tīm*, iii. 50. 22 (beside *vedaśrutīm*, vii. 2. 17); *devaśrutīm*, iv. 6. 5; *smṛtīm*, v. 15. 33. These are metri causa, and are either

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[1] Both previously noted by Hopkins, Epic, p. 247.

instances of transfer to the long vowel declension such as we
see in the case-forms *-āi*, *-ās*, and *-ām*, or else their *-ī-* is a
purely metrical prolongation of *-i-*. See above, Quantity of
vowels: 2.: long for short. Compare the instrumental pl.
in *-ībhis* below.

2. *Gen. sing. masc. in -inas.*

I have noted but two examples of this, namely: *ariṣṭaneminas*,
iv. 66. 4 (comm.: *ariṣṭaneminaḥ: kāśyapasya; nāntatvam
ārṣam*); *aśvapatinas*, vii. 100. 4 (comm.: *aśvapatinaḥ num
ārṣaḥ; aśvapater ity arthaḥ*). Unless I am mistaken, *ariṣṭane-
minas* occurs in book i also. The ending *-inas* is by transfer to
the *in-*declension. Compare Pāli *aggino(=*agninas)*, Kuhn, p.
79; Prākrit *aggiṇo(=*agninas)*, Pischel, §§ 377, 379. With
the use of *n* in the gen. sing. masc. of an *-i-* stem, may be com-
pared the use of *n* in the Vedic gen. sing. masc. *cārunas*
(NIV. p. 410 bottom). See also below, R-stems: masculines
from stems in *-tṛ*.

3. *Acc. dual in -ināu.*

At v. 35. 37 *-pāṇināu* is found instead of *-pāṇī*. This is a
transfer to the *in-* declension.

4. *Acc. pl. in -ayas.*

Hopkins, Epic, p. 264, footnote, adduces two certain examples
of this, namely: *drakṣyasy oṣadhayo dīptāḥ*, vi. 74. 32 (comm.:
oṣadhayo dīptāḥ: dīptā oṣadhīr ity arthaḥ), and *sāntvayitvā
prakṛtayaḥ*, vi. 112. 19 (comm.: *prakṛtayaḥ: prakṛtīḥ*).   A
less certain case is *-vṛṣṭayas* at v. 14. 10:

> utpatadbhir dvijagaṇāiḥ
> pakṣāir vātāiḥ samāhatāḥ
> anekavarṇā vividhā
> mumucuḥ puṣpavṛṣṭayaḥ.

Comm.: *vṛkṣā iti śeṣaḥ ; puṣpavṛṣṭayaḥ: puṣpavṛṣṭīḥ*.   The
names of several kinds of trees are mentioned in the preceding
lines, which somewhat justifies the comm. Moreover the verb
muc is transitive and not intransitive. Compare NIV. pages
395, 384, and 410 end.

5. *Inst. pl. in -ībhis.*

I have noted four examples, all of which are metri causa,
namely: *citrapattībhis*, iv. 25. 23; *rathaśaktībhis*, vi. 71. 14,

śaktībhis, vi. 86. 21; *aśanībhis*, vii. 7. 49. The -*ī*- of the first
three is to avoid a diiambus at the close of the prior pāda of a
half-śloka. See Hopkins, Epic, p. 248. The -*ī*- of the last
example is to make the fourth syllable of a triṣṭubh line long,
so as to conform to the predominant type of triṣṭubhs ($\smile$–$\smile$––$\smile\smile$–
$\smile$–$\smile$') in the Rāmāyaṇa.

6. *Gen. pl. in -īnām.*

Examples of -*īnām* for -*īnām* are: *harīṇām*, iv. 44. 16;
maharddhīnām, v. 8. 5; -*jñātīnām*, vi. 126. 43. These are
metri causa; they are either transfers from the *i*-declension to
the *in*-declension, or else they are simply metrical shortenings
for -*īnām*. See above, Quantity of vowels: 1. short for long.

343d]   ### 7. *Declension of pati-.*

The inst. sing. *patinā* is found at both By. i. 2. 12 and P. i.
2. 15 (the corresponding passage). P. i. 70. 35 has *patinā
rahitā*, corresponding to By's *patyā virahitā* (i. 70. 36). The
comm. at By. i. 70. 36 mentions P's reading and remarks that
the ending -*nā* is Vedic—'*patinā rahitā*' *iti pāṭhe nā-bhāva
ārṣaḥ*. Other examples of *patinā* are at By. v. 26. 34 and vii.
49. 17, which last instance was previously pointed out by Hopkins, JAOS. xx.[2] p. 222. The genitive sing. -*patinas* has been
noticed above, 2. gen. sing.

Radical ā- stems.

354b]   ### *Nom. sing. in -s.*

Suprajās as a nom. sing. fem. occurs at By. ii. 70. 17 and ii.
96. 7. Corresponding to the second example, both Sl. and G.
have -*ās* at ii. 97. 8 and ii. 106. 7 respectively; corresponding
to the first example Sl. (ii. 70. 17) has -*ās* but G. (ii. 72. 18) -*ā*.
Perhaps this is not to be treated as a root-stem: cf. the Vedic
transition-stem -*prajas*, NIV., p. 556.

Diphthong stems: go.

1. *Nom. pl.*

At ii. 47. 12. -*gās* occurs as nom. pl. The comm. notes the
form and says that it is Vedic—'*gā*' *ity ārṣam*. This is supported by its occurrence as a nom. pl. at ĀpŚS. x. 26. 7.

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[1] See Hopkins, Epic, p. 276.

361c]   2.   *Acc. pl.*

Gāvas as acc. pl. is found at iii. 14. 28.   The comm. cor-
rectly explains the form: *gāvaḥ gā ity arthaḥ.*   G. avoids the
construction as acc. pl. by reading *rohiṇyāṁ jajñire gāvo* (iii.
20. 29) instead of *rohiṇy ajanayad gāvo* (By. iii. 14. 28).   Cf.
Pkt. *gāo=*gāvas* (Pischel, § 393).   From memory I can cite
gāvas used as acc. pl. once in BhP.   Professor Hopkins tells
me that in Mbh. also, at iv. 47. 34, it is used as acc. pl.

Derivative ā- stems.

Gen. sing.

An instrumental form with the function of the genitive and
with gen. pronoun and participle in concord with it, is seen at
v. 25. 9, namely, *sītayā :*

> *tasyāḥ sā dīrghabahulā*
> *vepantyāḥ sītayā tadā*
> *dadṛśe kampitā veṇī*
> *vyālīva parisarpatī.*

The comm. notes the form and remarks that the inst. is here
used in the sense of the genitive.   It may be charged to the
meter.

Derivative I- stems.

363g; NIV., p. 393]   *Nom. pl. -īs.*

The sole instance that I have noted as occurring in books i–
iii is *bhāminīs*, ii. 91. 18 ab:

> *śakraṁ yāś copatiṣṭhanti*
> *brahmāṇaṁ yāś ca bhāminīḥ.*

This is metri causa; *-inyaḥ* would have given us in the seventh
place a heavy syllable, which, in an even *pāda*, is barred.

363g; NIV., p. 395]   *Acc. pl. -yas.*

Instances of this are not common.   Examples are: *puṣkarin-*
yas, iii. 55. 12; *samālabhantyas, svapantyas, hasantyas, viniḥ-*
śvasantyas—all at v. 5. 13.   Of these, only *puṣkarinyas* is metri
causa (for *-inīs*) to avoid the combination ∪ ∪–∪ as the close of

the prior *pāda* of a half-śloka;[1] *samālabhantyas*, etc., all close triṣṭubh lines. In Mbh. *vilāsinyas* is found as acc. pl. at xiii. 104. 19, xiii. 107. 39: cf. Hopkins, Epic, pp. 265, bottom, 266, top.

Transfers to the ī- declension.

These are not frequent: in books i–iii I have noted only the nom. pl. *patnayas* (By. i. 36. 22=P. i. 37. 22, By. ii. 65. 29) and the loc. pl. *patnīṣu* (By. i. 37. 6=P. i. 38. 6). The comm. notes *patnayas* at By. ii. 65. 29, and *patnīṣu* at By. i. 37. 6. *Patnayas* at By. i. 36. 22 (=P. i. 37. 22) stands for *patnyas* in order to avoid a catalectic pāda in a śloka; at By. ii. 65. 29 it is to avoid a triṣṭubh line in a jagatī stanza. *Patnīṣu* stands for *patnīṣu* in order to make the seventh syllable of the posterior pāda of a half-śloka short. Compare *patnībhis* at ĀpŚS. xiv. 15. 2; TB. ii. 3. 10.[2] Possibly *patnīṣu* is only a metrical shortening of *patnīṣu*. See above under the heading, System of sounds; quantity of vowels : 1. : short for long.

Derivative ū- stems.

Nom. pl. in -ūs (?).

Böhtlingk cites *jambūs* (stem *jambū-*) as occurring as a nom. pl. in G. at ii. 100. 27, adding, however, that perhaps the form is only a blunder for *-vas*. On account of the many undoubted cases where the acc. pl. is used as a nominative, I think that we may safely dismiss this suspicion.

R- stems.

1. Acc. sing.

At vii. 12. 2 *svasar* makes *svasām* as acc. sing. Professor Hopkins tells me that this is found in Mbh. also, namely, at vi. 116. 3 and xiv. 66. 12. Moreover, *duhitar* in Mbh. makes *duhitām* in the same manner. See Holtzmann, p. 12. *Svasā*, the nom. sing. of *svasar*, is the point of departure in this phenomenon: by the analogy of *senā* to *senām* the acc. sing. *svasām* was formed. Prākrit offers exact parallels in the inflection of *māā* (=*mātā*), *dhīyā* (=**duhītā*), and *dhūā* (=**dhuktā*). See Pischel, Pkt. Gr., § 392.

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[1] Cf. Hopkins, Epic, pp. 222, 236.

2. *Voc. sing.*

The form *-mātā*, noted by the comm. as archaic, is used as a
vocative singular at ii. 40. 38, where it stands metri causa for
mātar:

> tato halahalāśabdo
> jajñe rāmasya pṛṣṭhataḥ
> narāṇāṃ prekṣya rājānaṃ
> sīdantaṃ bhṛśaduḥkhitam
> hā rāmeti janāḥ kecid
> rāmamāteti cāpare
> antaḥpurasamṛddhaṃ ca
> krośantaṃ paryadevayan.

In Pāli, *pitā* is used as voc. sing. as well as nom. sing., and
in Prākrit, *piā* (=*pitā*), according to the native grammarians,
may also be used as voc. sing., but examples are not quotable.
A close parallel is Pkt. *bhattā* (=*bhartā*), which is used as a
voc. sing. and also as nom. sing. See Pischel, §§ 390, 391;
Kuhn, p. 84.

373c]   *3. Acc. pl.*

Mātaras (nom. pl. in form) is used as acc. pl. at ii. 39. 36;
likewise *-dātāras* (nom. pl. in form) at vii. 21. 19 occurs twice
for *-dātṝn*. Whitney (373c) does not note that *-āras* is ever
used as acc. pl. like *-aras;* nor does Holtzmann give any
instance of it in Mbh. For the employment of nom. pl. forms
as acc. pl., compare above: Diphthong stems, *go*, 2. acc. pl.;
Derivative *ī*- stems, acc. pl.; below: Consonantal root-stems,
stem *ap; An-* stems, 2. acc. pl. in *-ānas*. Furthermore, Pāli
pitaro (=*pitaras*), Pkt. *pidaro*, *piyaro* (=*pitaras*), are used as
acc. pl. and also as nom. pl., and thus present a close parallel
to both *mātaras* and *-dātāras*.

371i]   *4. Gen. pl. of nṛ.*

The gen. pl. of *nṛ-* is written *nṝṇām* regularly; I have noted
but one instance where *nṛṇām* is written, namely, at iii. 43. 33,
where *nṝṇām* would be barred by the metre. *Nṝṇām* at ii. 2.
47, ii. 11. 29, and ii. 91. 28, is metrically an iambus; at i. 15. 26
and i. 67. 4, it may be either an iambus or a spondee. It should be
noted that *nṝṇām* is the only gen. pl. of an *ṛ*-stem that is regu-
larly written with *-ṝ-* in RV., and that here it is metrically
often a spondee. See NIV., p. 430.

5. *Masculines from stems in -tṛ.*

The combination *brahmaṇā lokakartṛṇā*, occurring at vii. 37.[1] 10, was cited by Hopkins in JAOS. xx.[2], p. 222. I find it occurring also at vii.10.18. It appears, not only from the sense of the combination, but also from an examination of the passages cited by BR. under *lokakartar*, that the word *brahmaṇā* is here certainly masculine. The latter passage may be given:

> *evam ukte tadā rāma*
> *brahmaṇā lokakartṛṇā*
> *daśagrīva uvācedaṁ*
> *kṛtāñjalir athāgrataḥ.*

This departure from ordinary usage may perhaps be compared with the Vedic feminines *dhāriṇā, nābhinā,* NIV., p. 381 (cf. per contra the Vedic neuter *bhūres,* NIV., p. 385). Furthermore, as regards *u*- stems, " in the Veda we have neuters without *n* and masculines with *n* " (NIV., p. 401). See also NIV., pp. 410, 411. Compare also above, *I*- stems: gen. sing. masc. in *-inas*.

375; NIV., pp. 422–3] *6. Neuters of stems in -tṛ.*

An apparent instance of such a neuter is *lokakartṛṇā.* The anomaly here, however, we must consider to be in the use of the neuter form as a masculine: see above, Masculines from stems in *-tṛ*.

Consonantal root-stems.

398a; NIV., p. 483]   *Stem ap.*

Āpas (in form a nom. pl.) is employed as acc. pl. at v. 13. 41 in order to avoid an anapaest immediately before the combination ᴗ––ᴗ at the close of the prior pāda of a half-śloka. See Hopkins, Epic, pp. 219, 220. The comm. notes the form and explains it correctly. The use of *āpas* as acc. pl., although an archaism, is one confined mostly to AV. and to the later books of RV.

As- stems.

415a]   *Transfers to a- declension.*

Durvacas (cf. Pāli *dubbaco,* Majjh. ii. 5, p. 95) is found as nom. sing. masc. at ii. 1. 24; similarly *ayaśas* at ii. 74. 6. Neither is metri causa for *-ās.* Compare NIV., p. 547 ff.

415a] *Transfers to ā- declension.*

These are not frequent and are confined mostly to the use of *apsarā-* for *apsaras-*: -*apsarā* (nom. sing.), i. 63. 4; *apsarās* (nom. pl.), i. 45. 32; *apsarāṇām*, i. 45. 34; *atiyaśām*, ii. 31. 2; *pratisrotām*, iii. 5. 36. The form -*apsarā* is not metri causa; *apsarāṇām* stands for *apsarasām* in order to avoid an anapaest before ◡–◡– at the close of the posterior pāda of a half-śloka (see Hopkins, Epic, p. 245); the metrical necessities compelling *apsarās*, *atiyaśām*, and *pratisrotām* are too obvious to be worth commenting on. In late Mbh., nom. -*ā* and acc. -*ām* from *as*- stems occur. In Vedic there are also parallel cases: see NIV., p. 549 ff. In connection with *apsaras* above, it should be noted that an acc. sing. *apsarām* is found in AV. Compare Pāli and Prākrit *accharā* (=Skt. *apsaras-*, but also *apsarā-*), which is declined throughout as an *ā*- stem. See Kuhn, p. 78; Pischel, § 410.

Is- stems.

Acc. pl. of havis.

Haviṣas at ii. 20. 17 occurs as acc. pl. (so comm.) instead of *havīṃṣi*, in order to produce a diiambus at the close of the posterior pāda of a śloka. Professor Hopkins suggests that *haviṣas* as acc. pl. is due to the analogy of *iṣ* to *iṣas*.

Us- stems.

415c; NIV. p. 569] *Transfers to u- declension.*

Although my collections seem to indicate that these are confined to the substitution of *jaṭāyu-* for *jaṭāyus-*, yet probably this is not the case. Examples are: *jaṭāyo* (voc. sing.), iii. 49. 38, 40, iii. 68. 4; *jaṭāyos* (gen. sing.), v. 35. 65. Examples of the regular inflection from the stem *jaṭāyus* are: *jaṭāyuṣam*, iii. 67. 10, iv. 6. 4; *jaṭāyuṣā*, iv. 56. 9; *jaṭāyuṣas*, iv. 56. 14, 23. The loc. sing. *āyuni* is the sole instance in RV. of a transfer of the stem *āyus* 'life' to the *u*- declension.

An- stems.

1. *Nom. pl. -ānas.*

In books i–iii I have noted three instances of this, namely: *mahātmanas*, i. 61. 3; *puṇyakarmaṇas*, iii. 24. 20; *saṃnata-*

parvaṇas, iii. 39. 12—all of which stand for *-ānas* and produce a diiambus at the close of the posterior pāda of a half-śloka.

2. *Acc. pl. -ānas.*

In books i–iii I have noted but two instances of this, namely: *mahātmānas,* i. 57. 16, 17—both times at the close of an odd pāda and standing for *-ānas* in order to avoid the combination −◡−◡◡−◡− in the prior pāda of a half-śloka. See Hopkins, Epic, pp. 236, 457 section 46. The comm. notes the first example. P. at i. 57. 15, the passage corresponding to By. i. 57. 16, also reads *mahātmānas;* but at i. 57. 16 (=By. i. 57. 17) *mahā-bhāgān.* It is doubtful if *kṛtakarmāṇas* is an acc. pl. at v. 64. 17, as it might equally well be construed as a vocative. Both Pāli and Prākrit offer similar cases of *-āno* (=*-ānas*) for *-ano (*-anas)* in the acc. pl. See Pischel, § 399; Kuhn, p. 73.

In- stems.

Gen. pl. -īnām.

Mekhalīnām as gen. pl. is found at ii. 32. 21. The comm. remarks that the long *-ī-* is Vedic—*mekhalīnām : brahmacāri-ṇām ; dīrgha ārṣaḥ.* As a matter of fact the *-ī-* is Prākritic. The form is used for *-inām* to avoid an anapaest immediately before ◡−−◡ of a pathyā pāda. See Hopkins, Epic, p. 220.

Present active participle.

Nom. pl. masc.

Vadatas (in form acc. pl.) at iv. 59. 1 is used as a nominative plural masculine:

> *tatas tad amṛtāsvādaṁ*
> *gṛdhrarājena bhāṣitam*
> *niśamya vadato hṛṣṭās*
> *te vacaḥ plavagarṣabhāḥ.*

The comm. notes the absence of the nasal as Vedic (*vadata ity atra num-abhāva ārṣaḥ*). I am not aware of any authority for this. Elsewhere we have seen accusative plurals substituted for nominative plurals for metrical reasons; and we may assume that such is the case here: the nasalized form would have produced ◡−◡◡−−−− as the prior pāda of half-śloka without caesura after the fifth syllable—in R. a practically unheard of combination.

See Hopkins, Epic, pp. 221 section 3, 236, 453 section 26.   In
this connection it may be observed that in Pāli, in the present
active participle, cases which should be formed with strong stem-
forms are sometimes made with weak ones.   Thus *vajataṁ* for
vajantaṁ.   See Kuhn, p. 77.

Formation of the feminine stem of participles in -ant.

449c]   *1. -Atī for -antī.*

Instances of this are not infrequent; but in book i I have
noted only *parigarjatīm* and *anicchatī*.   Examples are: *pari-
garjatīm*, i. 26. 18; *anicchatī*, i. 36. 24; *āyacchatīm*, ii. 4. 30;
asahatī, ii. 12. 89 (cf. Epic, p. 248); *gacchatī*, ii. 32. 8; *anu-
dhāvatīm*, ii. 40. 44; *janayatīm*, ii. 95. 16; *abhiyacchatīm*, iii.
13. 4; *jīvatīm*, iii. 18. 19, v. 26. 35; *anuśocatīm*, iii. 46. 9;
apaśyatī, iii. 52. 44; *śocatīm*, iii. 72. 26; *vartatīm*, iv. 6. 6;
pralapatīm, iv. 20. 22; *anicchatīm*, v. 22. 9; *icchatīm*, v. 22.
43 a; *tarjatī*, v. 24. 28; *parisarpatī*, v. 25. 9; *śocatī*, v. 26. 2;
vasatīm, vi. 126. 42.   The comm. notes only two-sevenths of
these.   Two-thirds of the above instances are in order to pro-
duce a diiambus at the close of the posterior pāda of a half-
śloka: compare Hopkins, Epic, p. 246.

Besides the similar formations in Vedic and Mbh. (for which
see Whitney and Holtzmann), BhP. also has some fem. par-
ticiples in -*atī* for -*antī*. Thus: *vikrīḍatīm*, viii. 12. 18; *anic-
chatīm*, viii. 12. 28; *gāyatī*, x. 33. 14; *icchatī*, x. 58. 20.

In Prākrit, moreover, according to Hemacandra, verbs of the
first class may form their fem. present participle in -*atī* as
*hasaī=*hasatī* (Skt. *hasantī*), *vevaī=*vepatī* (Skt. *vepantī*,
usually middle *vepamānā*).   See Pischel, § 560.

449j]   *2. -Antī for -atī.*

This substitution is not infrequent, but in book i I have only
noted *bruvantyas* and *rudantī* (twice).   Examples are: *bruvan-
tyas*, i. 33. 4; *rudantī*, i. 54. 7 (twice), ii. 9. 23; *bruvantīm*, ii.
8. 13; *upahiṅsantī*, ii. 9. 4, ii. 9. 10; *jānantī*, ii. 10. 35, ii. 44. 6,
v. 35. 6; *pratigṛhṇantīm*, ii. 12. 48; *bruvantī*, ii. 12. 57; *rudan-
tīm*, ii. 12. 75, ii. 40. 44, iv. 24. 25; *mṛdnantī*, ii. 27. 7; *rudan-
tyas*, ii. 65. 29, ii. 76. 22; *prajānantī*, ii. 72. 14; *bruvantyām*,
ii. 104. 27; *vicinvantī*, iii. 42. 32; *bruvantyās*, v. 24. 22.   The
comm. does not note a single one of these.   Of the twenty-two

instances quoted above, eight are metri causa for *-atī*; six certainly are not metri causa; the remaining eight are probably not metri causa. Of the eight which are metri causa (*rudantī*, i. 54. 7 a; *upahiṁsantī*, ii. 9. 4, ii. 9. 10; *jānantī*, ii. 10. 35 c; *pratigṛhṇantīm*, ii. 12. 48; *rudantīm*, iv. 24. 25; *prajānantī*, ii. 72. 14; *vicinvantī*), one (*rudantī*) is to avoid the fifth vipulā, which is not found in R.; one (*rudantīm*), to make the fourth syllable of a triṣṭubh line long; the remaining six are to avoid a diiambus at the close of an odd pāda. The six which are clearly not metri causa are: *bruvantyas*, i. 33. 4; *jānantī*, ii. 44. 6; *rudantyas*, ii. 65. 29, ii. 76. 22; *bruvantyām*, ii. 104. 27; *bruvantyās*, v. 24. 22. We cannot help suspecting that some of the remaining eight, which are probably not metri causa, are in part due to faulty assimilation[1] to other fem. participles in *-antī*. Thus *rudantī* at i. 54. 7d has been assimilated to *rudantī* (pāda a, metri causa) and *krośantī*, both of which are in the same śloka. Similarly *rudantīm*, ii. 40. 44, probably owes its nasal to *krośantīm*, which is in the same śloka.[2] Possibly *bruvantīm*, ii. 8. 13, may have been induced by *cintayantī*, ii. 8. 8. In a like manner *mṛdnantī*, ii. 27. 7, may have been assimilated to *acintayantī*, ii. 27. 12.

In Mbh. also, participles in *-antī* for *-atī* are found. In Prākrit, furthermore, the fem. present active participle is made in *-antī* regardless of the conjugation. Thus *santī* = Skt. *satī*, *apāvantī*=Skt. *aprāpṇuvatī*. See Pischel, § 560.

449g] *3. Formation of feminine participle of roots in ā, of the root class.*

Hopkins (JAOS. xx.[2], p. 222; Epic, p. 250) cites a couple of examples where roots which belong to the root class and end in -ā, use the nasal termination *-āntī-* in forming fem. participles, to wit: *āyāntī*, vii. 26. 47; *āyāntīm*, vii. 96. 11. To these I can add *anuyāntī*, vi. 4. 25. Holtzmann, p. 13 (last line), cites *yāntī* as occurring in Mbh. at xii. 175. 28.

Perfect participle in -vāṅs.

462c]   *Weak stem in strong cases.*[3]

Vidvāṅs makes a nom. pl. *-viduṣas* (in form, acc. pl., as in other instances cited above) at vii. 1. 8 instead of the regular

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[1] Compare C. R. Lanman in "Album-Kern," p. 303.
[2] Wrong: the case is metrical.   [3] See also Hopkins, Epic, p. 262.

-vidvāṅsas. This is to avoid the fifth vipulā, which is not found
in R. In Vedic, similar formations appear, as for example the
acc. sing. *cakrûṣam.* See NIV., p. 511. In Mbh., as might
be expected, we find analogous cases, as for example the nom.
pl. *viduṣas.* See Holtzmann, p. 14; and BR., under *vidvāṅs.*
In Pāli and Prākrit we have an instance of a weak stem-form in
the nom. sing., namely: Pāli *vidū,* Prākrit *viū,* = Vedic *vidus*
(Pischel, Ved. St. ii. 236, Pkt. Gr., § 411).

This phenomenon is to be explained as a transfer from the
-vāṅs declension to the *-us* declension by a proportional. Thus
dīrghāyuṣā, -uṣas (gen. sing.), *-uṣi,* are to *dīrghāyus, -uṣas*
(nom. pl.), as *viduṣā, -uṣas* (gen. sing.), *-uṣi,* are to (Vedic)
vidus, (Epic) *-uṣas* (nom. pl.).

<center>Comparatives in -yāṅs.</center>

465c]   *Weak stem-form for strong.*

In books i–iii I have noted *kanīyasam,* i. 61. 18, 19, 21;
and *yavīyasam,* ii. 105. 42. *Kanīyasam* at i. 61. 19, 21 stands
for *-yāṅsam* to give a diiambus at the close of the posterior
pāda of a half-śloka; at i. 61. 18 it is used to avoid the combi-
nation − − ◡ − − − − as the prior pāda of a half-śloka where the
caesura is not after the fifth syllable (see Hopkins, Epic, p. 221,
last paragraph). *Yavīyasam* at ii. 105. 42 is for *-yāṅsam* in
order to make the third syllable of a triṣṭubh line short so as to
conform to the prevailing type of the triṣṭubh in the Rāmāyaṇa,
namely: ◡ − ◡ − − ◡ ◡ − ◡ − ◡ (Hopkins, Epic, p. 276).

<center>NUMERALS.</center>

<center>Cardinals.</center>

475e]   *-Ṣat for -ṣati.*

Caturviṅśat is found at i. 4. 2. The comm. remarks: *catur-*
viṅśad iti caturviṅśatir ity arthakaś chāndasaḥ.

<center>*-Ṣatam for -ṣat.*</center>

Triṅśatam occurs at iv. 65. 4 (comm.: *triṅśad ity arthe*
triṅśatam ity ārṣam) :

> śarabho vānaras tatra
> vānarāṅs tān uvāca ha
> triṅśataṁ tu gamiṣyāmi
> yojanānām plavaṁgamāḥ.

480b]   *Multiplication of numbers: illogical construction.*

At ii. 39. 36 an example of the ' peculiar and wholly illogical'
construction occurs, namely, *trayaḥ śataśatārdhās*, which means
350, that is $(3 \times 100) + 50$, as the comm. points out, and not $3 \times (100 + 50) = 450$.

482h]   *Declension of catvar: gen. pl. fem.*

Catasṝṇām occurs at i. 72. 12 By. (ed's of 1902 and 1888)
and i. 72. 12 P., the corresponding passage.   The comm.
expressly notes the form and says the -ṝ- is Vedic—*dīrghatvam
ārṣam*.   The form is for -ṝṇām, probably to avoid an anapaest
immediately before the terminal diiambus of the posterior pāda
of a half-śloka.   Compare Hopkins, Epic, p. 245.   The form
with long ṝ also occurs at By. (ed. 1902) i. 73. 35, and at P.
i. 73. 31, the corresponding passage; By. (ed. 1888) here reads
catasṝṇām ; the comm., furthermore, is silent.   Moreover, the
meter bars *catasṝṇām* in the present instance, for the fifth vipulā
is unknown to R. (Hopkins, Epic, p. 222).   In the face of such
cumulative evidence we must here consider *catasṝṇām* as the
correct reading.   By's (ed. 1902) and P's *catasṝṇām* is accord-
ingly a faulty assimilation[1] to *catasṝṇām* at By. (both ed's) i.
73. 35; P. i. 73. 31.

Ordinals.

487e]   *-Ama- for -á.*

Dvādaśama- is found at vii. 55. 4, vii. 70. 9, vii. 71. 1.
Dvādaśama- occurs in BhP. at viii. 13. 27.

PRONOMINAL DECLENSION.

Personal pronouns.

First personal pronoun: me as inst. sing.

The form *me* is not infrequent as inst. sing.   It is clearly
marked as such by the participle *tiṣṭhatā* at iv. 14. 14:

> tato vetsi balenādya
> vālinaṁ nihataṁ raṇe
> anṛtaṁ noktapūrvam me
> ciraṁ kṛcchre 'pi tiṣṭhatā ;

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[1] Compare Lanman, Album-Kern, p. 303.

here G. has in the corresponding passage (iv. 13. 38) *hi* for *me* and *mayā* for *ciram*, but has *me* (as the equivalent of *mayā*) in fact at iii. 13. 31 (=By. iii. 9. 33).   Further cases are *asi me śrutas* (iii. 7. 10), *etad upāhṛtam me* (iii. 9. 33: so also G. at iii. 13. 31), *vidito me 'si* (iv. 11. 30), *vāidehyā yathā me haraṇaṁ śrutam* (iv. 59. 6); *idānīm me smṛtam* (iv. 46. 21); *dvāu māsāu rakṣitavyāu me* (v. 22. 8).   The comm. explains *me* by *mayā* in all these cases[1] except *me* at iii. 9. 33.

With *me* as inst. sing., Pkt. (and Pāli?) *me*, used the same way, is to be compared.   See Pischel, § 418; Kuhn, p. 86, near the bottom.   See under the heading, Second personal pronoun: *te* as inst. sing.

First personal pronoun: me as abl. sing.

Me is used as an ablative singular at vi. 19. 20 and at vii. 10. 17.   The comm. explains *me* both times by *mattaḥ*.

> *na me jīvan vimokṣyate* (vi. 19. 20).
> *varam anyaṁ vṛṇīṣva me* (vii. 10. 17).

First personal pronoun: mahyam as gen. sing.

Mahyam at i. 13. 4 is used in the sense of a genitive and is so explained by the comm.—*mahyam iti ṣaṣṭhyarthe:*

> *bhavān snigdhaḥ suhṛn mahyaṁ*
> *guruś ca paramo mahān.*

Sl. (i. 12. 4) and G. (i. 12. 4) substitute *suhṛc cāiva* for *suhṛn mahyam* of the Bombay text.

> *Śrutvāiva ca vaco mahyaṁ*
> *kṣipram eṣyati rāghavaḥ*

occurs at v. 36. 34 and at v. 37. 20.   The comm. explains *mahyam* at v. 36. 34 by *mattaḥ;* but at v. 37. 20 he remarks *mahyam: mama matto vā.*   G. at v. 34. 4 (=By. v. 36. 34) reads *mama śrutvāiva tu vacaḥ,* etc.; for By. v. 37. 20 there is no correspondent in G.   As *mahyam* is in the same pāda as *vacas,* it is much better to take *mahyam* as a genitive dependent on *vacas,* than to consider *mahyam* as an ablative

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[1] In some of them, in spite of the comm., one may doubt the author's assumption that *me* and (in the sequel) *te* are real instrumentals, and not rather after all simple genitives (Whitney, § 296 b).

of separation, to be construed with *eṣyati* in another pāda.
G's reading strongly supports this view. We may add *mahyaṃ*
(comm. *mama*), vii. 49. 9.

492a]   *First personal pronoun: me as loc. sing.* :

Me at ii. 85. 10 is construed by the comm. (*me: mayi*) as a
locative singular. The text runs:

> *taṃ nivartayituṃ yāmi*
> *kākutsthaṃ vanavāsinam*
> *buddhir anyā na me kāryā*
> *guha satyaṃ bravīmi te.*

The comm. gives another reading, namely, *te* for *me*, which
reading both Sl. (ii. 85. 10) and G. (ii. 92. 19) have in the corre-
sponding passages. G., moreover, substitutes *upāvartayitum*
for *taṃ nivartayitum*. The reading *te* yields better sense: if
correct, *te* is an instrumental singular; see below, Second per-
sonal pronoun: *te* as inst. sing. If *me* is accepted as the cor-
rect reading, it is hard to see why it can not be construed as a
genitive singular: the comm's forced construction appears
needless. Whitney, § 492a, says that *mé* as loc. or dative is
peculiar to VS.

Second personal pronoun: te as acc. sing.

Hopkins, JAOS. xx.[2] p. 222, gives an example of this where
te is shown to be acc. by the adjective *apāpām* agreeing with
it: *apāpāṃ vedmi Sīte te*, By. vii. 49. 10. The comm. explains
te by *tvām*, which G. (in the corresponding passage) has. To
this I can add only one more example,[1] to wit: *ahaṃ ājñāpa-
yāmi te*, vii. 47. 9 (comm.: *te tvām ity arthaḥ*). Pischel,
ZDMG. xxxv. 715, cites *te* as a Pāli acc. from Jātaka i. 225[27,28],
and as a Vedic acc. from RV. i. 30. 9. In some Prākrit dia-
lects, furthermore, *te* (*de*) is used as acc. sing. See Pischel,
Pkt. Gr. §§ 420, 421. Notice that *me* is used as acc. sing. in
Ardhamāgadhī Prākrit, and in Vedic. See Pischel, § 418.

Second personal pronoun: te as inst. sing.

Instances of *te* as instrumental singular are not numerous.
Examples are: *buddhir anyā na te kāryā*, Sl. ii. 85. 10, G. ii.
92. 19; comm's variant at By. ii. 85. 10; *pūjitāś cāpi te vayam,*

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[1] In the proof I add *sa te mokṣayitā śāpāt*, vii. 53. 21.

ii. 89. 7; *nahi te niṣṭhuraṁ vācyo bharato,* ii. 97. 15; *āganta-vyaṁ ca te,* iii. 8. 16. The comm. explains all these cases of *te* by *tvayā* except his variant *te* at Bγ. ii. 85. 10, where he records it as a variant reading only. See above, First personal pronoun: *me* as loc. sing. Pischel, § 421, cites *te* or *de* for Pkt. as inst.; and Kuhn, p. 86, cites *te,* doubtfully, for Pāli. Compare also *me* used as inst. sing. Note, however, that in the instances quoted above, *te* might be a gen. sing.

Second personal pronoun: tubhyam as inst. sing.

The comm. at iii. 49. 39 records *tubhyam* as a variant of *tvayā* of the text—*tubhyam iti pāṭhe tvayety arthe ārṣaṁ tat.* Pādas *a* and *b* of the text run:

> *nāiṣa vārayituṁ śakyas*
> *tvayā krūro niśācaraḥ.*

G. has no corresponding passage. Neither Pāli nor Prākrit offers any analogies for the use of *tubhyam* as inst. sing.

Second personal pronoun: tubhyam as gen. sing.

Tubhyam at i. 54. 15 is to be construed as a genitive: *aprameyam balaṁ tubhyam* (comm. *tubhyaṁ: tava*). The meter demands – – ŏ to avoid diiambus at the close of the prior pāda of a half-śloka; hence *tava* would be barred. Pkt. *tubbham* (=Skt. *tubhyam*), as gen. sing., is to be compared.

Second personal pronoun: yūyam as acc. pl.

At v. 64. 17 *yūyam* is found as acc. pl.:

> *nājñāpayitum īśo 'haṁ*
> *yuvarājo 'smi yady api*
> *ayuktaṁ kṛtakarmāṇo*
> *yūyaṁ dharṣayituṁ balāt.*

On this the comm. observes:

yady apy ahaṁ yuvarājo 'smi yuṣmān ājñāpayituṁ neśaś ca: tatra hetuḥ—kṛtakarmāṇo yūyam: kṛtakarmāṇo yuṣmān ity artha ārṣam idam. tathāpy ataḥ param balād dharṣayituṁ na yuktam.

Demonstrative pronouns.

Ayam: loc. sing. fem.

At v. 16. 11 *asyā* is found as a loc. sing. fem. (in place of *asyām*), in opposition with a loc. sing., namely, *nimitte:*

> āiśvaryaṁ vānarāṇāṁ ca
> durlabhaṁ vālipālitam
> asyā nimitte sugrīvaḥ
> prāptavāṅ lokaviśrutaḥ

The comm. says that *asyā* [i. e. *asyās* with loss of *-s*] is a genitive in place of a locative—*saptamyarthe ṣaṣṭhī.* The comm. also quotes Tīrtha as follows: *asyāṁ nimittabhūtāyāṁ satyām.*

Adjectives declined like pronouns.

525c]   *Paścima-.*

P. reads *paścimasyām* at i. 61. 3, where By. (i. 61. 3), in the corresponding passage, has *paścimāyām ;* at By. iv. 37. 3, however, the former form is found. It is to be noted that the meter allows either form.

CONJUGATION.

Voice.

529a]   *Interchange: 1. active for middle.*

Verbs which in Classical Sanskrit are never inflected in the active voice, are occasionally used in the Rāmāyaṇa in that voice. The phenomena may be divided into three categories: 1. where the active is found in Epic Sanskrit only; 2. where the active is peculiar to R. ; 3. where the active is found only in Vedic and R. Examples of 1. are *avagāhanti,* iii. 16. 22, and *vāśyantas,* iii. 23. 15. An instance under 2. is *modiṣyasi,* vi. 33. 34 (*modiṣye* E.). An illustration of 3. is *āsiṣyasi,* iv. 54. 16 (*āsiṣyati* TS.).

529a]   *Interchange: 2. middle for active.*

Verbs which in Classical Sanskrit are never inflected in the middle voice, are used occasionally in the Rāmāyaṇa in that voice. The phenomena may be divided into four divisions, namely: 1. where the middle is found in Epic Sanskrit only; 2. where the middle is peculiar to R. ; 3. where the middle is found in R., BhP., and Vedic only; 4. where the middle occurs only in R. and Vedic. Examples of 1. are *bhedayasva,* i. 64. 7, and *tapsyāmahe,* i. 61. 2; *tyakṣye,* iv. 62. 15; *modiṣye,* v. 65. 24, etc. Illustrations of 2. are *svapiṣye,* ii. 24. 35, *cālayate,*

i. 40. 15, and *kṣamiṣye*,[1] vii. 58. 14.   Instances of 3. are *gra-sate* (V.B. BhP.[2] x. 34. 6), i. 56. 13 and *grasamānasya*, i. 56. 17.   Types of 4. are *āpsyase* (*āpsyate*, etc., B.R.), P. i. 69. 9, *prāpsyase*, ii. 24. 30, ii. 74. 12, and·*avāpsyase*, ii. 32. 31, ii. 32. 36.

Personal endings.

542a]   *1. Substitution of primary for secondary ending.*

Examples of this are infrequent and are confined to the use of -*mas* for -*ma* in the first person plural of the present active optative, and to the use of -*tha* for -*ta* in the second person plural of the present active imperative.   Thus: *syāmas*, i. 45. 16; *prāpnuyāmas*, vi. 66. 24; *avāpnuyāmas*, vi. 66. 25; -*gacchatha*, i. 39. 13, 14.   Possibly we have to assume that *gacchema* (before *r*-) stands for *gacchemas* at i. 9. 16: see above, 125d.

> *Ajarāś cāmarāś caiva*
> *katham syāmeti rāghava*

is read by Sl. and P. (i. 45. 17) and G. (i. 46. 17) instead of

> *amarā vijarāś caiva*
> *katham syāmo nirāmayāḥ*, By. i. 45. 16.

Of course double sandhi of -*as i*- might be assumed, but it is far better to regard *syāmeti* as *syāma*+*iti* (Whitney, Gr. § 127).

BhP. at vi. 4. 7 has an imperative second person plural in -*tha*:

> *mā drumebhyo mahābhāgā*
> *dinebhyo drogdhum arhatha.*

For the construction of *mā* followed by the imperative, see Whitney, Gr. § 579c.

Moreover, both Pāli and Prākrit employ a primary ending in the second person plural of the imperative.   Thus: Pāli *suṇātha* 'hear ye,' Pkt. *ṇamaha* (=*-*tha*) 'bow ye.'   See Pischel, §471, Kuhn, pp. 100, 101.

In Mbh. the optative *syāvas* is found instead of *syāva*, precisely as *syāmas* for *syāma*.   See Holtzmann, p. 22.

Again it should be noted that both Pāli and Prākrit furnish parallels: they have primary endings in the first[3] (this rarely) and second persons sing., and in the second person pl. of the

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[1] Not registered by Whitney.

[2] Not given by Whitney as occurring either in R. or BhP.

[3] I cannot cite examples for this person in Pāli.

optative. Thus: Pkt. *ṇĕjjāmi, karĕjjāmi, nivedijjāsi* (=Skt. *nivedayes*), *ciṭṭhĕjjāha* (=*-*tha*); Pāli *jāneyyāsi, passeyyāsi* (both Majjh. ii. 3. 5, pp. 510, 511), *bhajeyyāsi* (Majjh. ii. 3. 5, p. 512), *kubbetha* (SN. iv. 14. 3).

Furthermore, Pkt. offers an exact parallel to *syāmas,* etc., in that it employs a primary ending -*mo* (=Skt. -*mas*) in the first person pl. of the optative. Thus: *pucchĕjjāmo, kahĕjjāmo.* See Pischel, §§ 459–465.

542a] *2. Substitution of secondary for primary ending.*

Instances of this are frequent, but are confined to the substitution of -*ma* for -*mas* (apart from *raṁsyāva,* discussed below). Examples of presents in -*ma* for -*mas* are *sma,* i. 14. 17, 47; P. i. 29. 24; i. 28. 13; i. 31. 4 (?); i. 33. 3, 4; i. 65. 19; ii. 6. 22; ii. 17. 9; ii. 48. 28; ii. 54. 6; ii. 54. 37 (comm's variant); ii. 55. 11; ii. 57. 12; ii. 61. 26; ii. 63. 33; ii. 92. 6; ii. 93. 7; ii. 99. 9; ii. 111. 21; iii. 8. 5; iii. 10. 11; iii. 11. 94;[1] *paśyāma,* ii. 17. 10; ii. 51. 24; iv. 56. 13. Examples of future in -*ma* for -*mas* are: *kariṣyāma,* i. 40. 9; *prāpsyāma,* i. 45. 17; *vetsyāma,* ii. 17. 9; *drakṣyāma,* ii. 40. 22; ii. 47. 11; *pravekṣyāma,* ii. 54. 16; *śakṣyāma,* ii. 56. 7; *gamiṣyāma,* ii. 91. 59; *vatsyāma,* iii. 15. 19; iv. 27. 7. Hopkins (Epic, pp. 245–249, 251) thoroughly discusses the metrical considerations which make for -*ma* in place of -*mas.*

Raṁsyāva, the only case of the substitution of -*va* for -*vas* that I have noted in R., is found at iv. 27. 25. As far as the sense is concerned it might be an imperative, and I am inclined to regard it as such for the reason that the use of -*va* for -*vas* is not found elsewhere in R.[2]

In Mbh. the same phenomenon is to be observed: thus, *sma, gacchāma,* etc. See Holtzmann, p. 18. BhP. at ix. 10. 26 has *sma* (for *smas: hā hatāḥ sma vayaṁ nātha*), and *drakṣyāma* at x. 46. 19. Prākrit allows the same substitution, with this restriction, namely, that apart from *mha* (=Skt. *smas*) and *vitarāma* and *dacchāma* (=Skt. *drakṣyāmas,* but cf. *drakṣyāma,* R. ii. 40. 22), the use of -*ma* for -*mo* (=Skt. -*mas*) is found only in verse. And -*ma* for -*mo* in the future is rare. See Pischel,

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[1] *sma* occurs so often in every book of R. that it did not seem worth while adding more instances of it.

[2] Possibly we should emend *sma* at i. 31. 4 to *sva.*

§§ 455, 520.   In Pāli *-ma* is used as a primary ending constantly without restriction; thus *amha* (=Pkt. *mha*, Epic Skt. *sma*); *gacchāma*, SN. iii. 9, p. 121; *bhavissāma, āharissāma, āpajjissāma, paṭipajjissāma, rakkhissāma* (=**rakṣiṣyāma*, cf. *rakṣiṣye*, BhP. viii. 22. 35)—all at Majjh. i. 4. 9, p. 273.

546]   *3. First person dual.*

Although no form in *-vas* is quotable in the Veda (Whitney), and although it is rare in Mbh. (Holtzmann), yet in R. the form is by no means infrequent.   Examples are: *jīvāvas*, ii. 53. 31; *icchāvas*, ii. 64. 26, iii. 3. 3; *tiṣṭhāvas*, ii. 96. 20; *vicinuvas*, iii. 61. 18; *kariṣyāvas*, iv. 3. 38; *paśyāvas*, iv. 61. 6; *gamiṣyāvas*, iii. 75. 6; *gacchāvas*, iii. 75. 10.

On the other hand, forms in *-va* are very uncommon in R. Examples are: *karavāva*, i. 31. 4, vii. 93. 17; *jīveva*, Sl. ii. 53. 32 (corresponding to the *jīvāvas* of By. ii. 53. 31); *gacchāva*, iii. 42. 1; *apaśyāva*, iv. 61. 5.

Instances of the termination *-vahe* are about on a numerical par with those in *-va*.   Examples are: *icchāvahe*, i. 38. 10; *yatāvahe*, iii. 61. 17; *nikhanāvahe*, iii. 4. 10; *gacchāvahe*, iii. 64. 22; *raṁsyāvahe*, iii. 69. 14; *nivasāvahe*, iv. 27. 25.

4.   Second person sing. perfect active.

At v. 67. 13 a wholly anomalous form, *cikṣepa*, occurs as a second person singular perfect active:

> .sa tvaṁ pradīptaṁ cikṣepa
> darbhaṁ taṁ vāyasam prati
> tatas tu vāyasaṁ dīptaḥ
> sa darbho 'nujagāma ha.

The comm. notes the form and says that it is Vedic (!) usage: *cikṣepa cikṣepitha.   ārṣaḥ prayogaḥ.*   Possibly (if *cikṣepa* stands for **cikṣepas*) we should compare Pāli *babhūve, papace,* = **-vas, *-cas* respectively.   Cf. Kuhn, p. 114.   This comparison was suggested to me by Professor Hopkins.

Improper subjunctive.

563, 576]   *Future sense.*

The context shows that we have an instance of this at i. 9. 6:

> tasyāivaṁ vartamānasya
> kālaḥ samabhivartata.

The comm. correctly explains the form: *samabhivartateti bha-visyati luṅ aḍabhāvaś cārṣaḥ.* Sl. and P. at i. 8. 10 (the corresponding passage) read:

> *tasyāivaṁ vartamānasya*
> *kālaḥ samabhivartsyati.*

G. at i. 8. 10 (=By. i. 9. 6) has:

> *taporatasya tasyāivaṁ*
> *kālaḥ samabhivartsyati.*

This construction is seen in the RV. also: thus, *índrasya nú vīryā̀ṇi prá vocam,* i. 32. 1.

Imperative mode.

570b]　　　　　　　*Imperative in -tāt.*

The comm. at iii. 62. 14[1] gives, in a half-śloka "variant of Kataka," an example of an imperative in *-tāt:*

> '*tāta eva kṛtārthaḥ sa*
> *tatrāiva vasatād iti*'

ity ardham adhikaṁ katakapāṭhe. tato daśaratha eva kṛtār-thaḥ. vasatād iti loṭ ṛyatyayena. It may be remarked that in Mbh. only one example of this has been pointed out by Holtzmann, namely, *kurutāt.* In Vedic the imperative in *-tāt* is not rare. See Whitney, Gr. §§ 618, 654, 704, 723, 740, 752c. They become quite common in late works: see L. D. Barnett, Journal of the Royal Asiatic Soc. 1902, p. 430, and 1903, p. 825, and Böhtlingk, Ber. d. sächs. G. d. W., 1902, p. 19.

Prohibitions.

579a; Speyer, § 193]　　*Mā with augmentless imperfect.*

An example is *mā cāinam abhibhāṣathāḥ,* ii. 9. 23. Whitney cites one example of this construction from Mbh. See Whitney for Vedic examples. Professor Hopkins informs me that the construction is not uncommon in late Sanskrit.

579b]　　　　　　　*Mā with the optative.*

Whitney notes that this combination occurs once and only once in RV., and that no other instance of it is found in the

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[1] This, apparently, is the citation meant by Böhtlingk's iii. 62. 4.

older language.   It is infrequent in R.   Examples are: *mā vipram manyur āviśet*, i. 10. 31; *mādharmo mām iha spṛśet*, ii. 12. 36; *mā tvā ghoreṇa cakṣuṣā dahet*, iii. 50. 16; *mā ca buddhim adharme tvaṁ kuryāḥ*, vii. 40. 11; *mā gacchet*, iv. 14. 13; and, with inversion, *gaccher mā*, iv. 22. 22; and, with the particle *sma: manyur mā sma bhaved iti*, P. i. 9. 65 =By. i. 10. 31; *mā smainam pratyudīkṣethāḥ*, ii. 9. 23; *mā sma janayet putram īdṛśam*, ii. 53. 21.   The passage at ii. 38. 6 is ambiguous.   As example of *mā* with the precative, BR. give *māsya dharme mano bhūyāt*, ii. 75. 42, and I can add no other.

579e; Speyer, §193]   *Mā with augmented tense.*

I have noted but three instances of this construction in R., namely:

> *mā niṣāda pratiṣṭhāṁ tvam*
> *agamaḥ śāśvatīḥ samāḥ,* i. 2. 15;
> *mā vālipatham anvagāḥ,* iv. 34. 18; iv. 30. 81.

The construction occurs but once in ŚB., TA., and KS.; in Mbh. it becomes more frequent, and in Pāli is a favorite, as has been illustrated by Speyer, § 193.   Thus: *mā evam āvuso Ariṭṭha avaca*, Majjh. i. 3. 2, p. 130; *mā ... ahuvattha*, ibidem ii. 9, p. 118; *mā te ahosi dīgharattaṁ ahitāya dukkhāyāti*, ibid. i. 5. 10, p. 332; *mā ayyā evam avacuttha*, Sam. vol. iv. xlii. 10. 4; *mā agamittha*, MV. i. 24. 2; *evaṁ me rūpam mā ahosi*, ibidem i. 6. 38; *mā Yasassa kulaputtassa koci antarāyam akāsi agārasmā anagāriyaṁ pabbajjāyā'ti*, ibidem i. 7. 3.

Mā with the future imperative.

Hopkins, JAOS. xx.[2] 223, cites a couple of examples of this construction, namely: *mā vināśaṁ gamiṣyadhvam*, G. vii. 38. 113, and *mā vināśaṁ gamiṣyāma*, By. vii. 35. 63 (the corresponding passage).   The comm. merely notes that there is hiatus between *gamiṣyāma* and the initial vowel of *aprasādya* (the first word in pāda f).   Compare below, 938.

587e]   *Augment: omission.*

Instances of augmentless forms used as simple indicatives are frequent, but (with the exception of the aorists *praty-*

anujñāsīt, ii. 87. 16, praśaśaṅsanta, iv. 55. 18) are confined
to the imperfect tense; especially numerous are they when the
verb has a prefix. Examples are: śaṅsat, i. 1. 59; abhipūrayan
(comm's variant), i. 7. 13; bhavan, i. 14. 24 (?);[1] ardayan, i.
17. 34; upahārayat, i. 18. 44; śobhayetām, i. 22. 10; abhirañ-
jayan, i. 23. 20; abhipūjayan, i. 26. 27; anvarajat, i. 43. 15;
nivedayat (comm's variant), i. 50. 22; priyetām, i. 52. 11;
pīḍayan, i. 66. 22; prasādayan, i. 66. 23; utsādayan, i. 75. 24;
smaratām, ii. 1. 3; cyāvayat, ii. 11. 18; vivasta, ii. 34. 60;
avabudhyata, ii. 36. 17; pāyayan, ii. 41. 9; prasārayan, ii. 48.
4; sampaśyan, ii. 54. 4; abhivādayan, ii. 56. 16; udīrayan,
ii. 67. 4, ii. 91. 58, ii. 91. 60; uddharan, ii. 63. 52; chindan,
ii. 80. 7; vinispatat, iii. 11. 59; abhinispatat, iii. 12. 21; janayat,
iii. 14. 18, iii. 14. 29; dahata, iii. 72. 3; parihīyata, iv. 16. 27;
yudhyetām, iv. 16. 30; gṛhṇītām, iv. 60. 20; tāḍayat, vi. 46. 17;
kurutām, vi. 79. 26; etc. Twenty-nine of the thirty-nine exam-
ples quoted above are in even pādas; the remaining ten in odd
pādas. We shall first consider the former cases.—Of these the
following are not metri causa: śaṅsat,[2] abhipūjayan, abhirañja-
yan,[3] udīrayan (three times), praśaśaṅsanta, gṛhṇītām. Of the
remaining twenty-one, nine are due to the fixed number of sylla-
bles: bhavan, i. 14. 24 (if it be an augmentless imperfect), śobha-
yetām, priyetām, pīḍayan, uddharan, chindan, dahata, tāḍayat,
kurutām. The balance—twelve in number—are due to consider-
ations of vowel-quantities. Of these, one (abhipūrayan) is to
avoid an amphimacer immediately before ᴜ – ᴜ ᴜ, which ends the
pāda; one (vivasta) is in order to make the sixth syllable of a
triṣṭubh line short; all the rest are to produce ᴜ – ᴜ ᴜ at the close
of the posterior pāda of a half-śloka.—Of the ten cases which
are found in odd pādas, two (nivedayat, cyāvayat) are not metri
causa; seven (ardayan, utsādayan, smaratām, sampaśyan,
janayat [twice], yudhyetām) are due to the fixed number of
syllables; one (pratyanujñāsīt) is to avoid eight long syllables
in a pāda.

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[1] So the comm. ; but double sandhi of -ās a- would be possible.

[2] śaṅsad rāmo is not metri causa, because rāmo'saṅsan (which P. at i.
1. 56 reads) could have easily been substituted for it.

[3] This case is rather metri causa, to avoid – ᴜ – before ᴜ – ᴜ ᴜ.

PRESENT SYSTEM.

Root-class.

618end]   *Present imperative: strong form in the second person*
plural.

To *stota*, etc., should be added *bravīta*, which occurs at vi.
14. 10.   With *bravīta*, Vedic *bravītana* is to be compared.
The comm. explains *bravīta* correctly by *brūta*.   For the strong
form in the second person plural of the present imperative, see
Whitney, Gr. §§ 618, 654, 690, 704, 723.   Compare also Pāli
gaṇhātha=*gṛhṇāt(h)a;* Pāli *suṇātha*, Pkt. *śuṇādha*=*śṛṇā-
t(h)a* (cf. Vedic *śṛṇota*).

625a]   *Transfers to the a- class.*

The roots *ās* and *śās* are often inflected according to the *a*-
conjugation.   Thus: *upāsante*, i. 14. 18; *paryupāsate*, i. 33. 12;
samupāsata, i. 43. 1; *praśāsati*, i. 21. 13.   All the examples
quoted are metri causa; and it should be observed that they all
are compounded with a verbal prefix.   Compare also below,
632 and 637.

632]   *Present system of brū.*

Brūmi as the first person sing. act. of the root *brū* is quite
common.   Instances of it are found at ii. 19. 4; iii. 13. 17; iv.
7. 14; vi. 9. 20.   In the corresponding passages G. usually
dodges the difficulty (as at ii. 16. 6=By. ii. 19. 4; iv. 6. 14=
By. iv. 7. 14) or else substitutes *brūmo* for *brūmi* (as at iii. 19.
18=By. iii. 13. 17), but reads at v. 80. 22 (=By. vi. 9. 20)
bravīmy ahaṁ hitam pathyam for *hitaṁ tathyaṁ tv aham
brūmi:* that is, G. never has *brūmi* corresponding to *brūmi* of
the Bombay text in the cited passages.   *Brūmi* is a Pālicism[1] of
the clearest kind, for in Pāli *brūmi* is constantly used: in my
Pāli reading I have never observed *bravīmi*.

Abruvam, the first person singular of the imperfect active,
which is found in U. and Mbh. also, occurs at ii. 64. 11; ii. 86.
2.   In G. the form also occurs, namely, at ii. 66. 9.   It should
be observed in connection with this that in Pāli the third person
sing. imperfect *abruvi* occurs beside *abravi*=Skt. *abravīt*.
Bruvadhvam, which occurs also in Mbh. (see BR. v. 157), is

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[1] Compare Hopkins, Epic, p. 262.

found at iv. 64. 22, in place of the ordinary _brūdhvam_. In G. the śloka is lacking. Both _abruvam_ and _bruvadhvam_ are transfers to the _a_- conjugation, brought about doubtless by a proportion of this kind, to wit: _tudanti_ is to _atudam_ or _tududhvam_, as bruvanti is to _abruvam_ or _bruvadhvam_. Pāli _abruvi = *abruvīt_ is a compromise between _abravi = abravīt_ and *_abruva=*abruvat_, having the vocalism of the latter but the termination of the former, unless it be an _iṣ_ aorist from a secondary root _bruv_ (secondary because the _iṣ_ aorist of _brū_ should make *_abrāvi_=Skt. *_abrāvīt_, cf. Skt. _apāvīt_ from the root _pū_). This latter hypothesis is very improbable, as no such aorist is made from either _bruv_ or _brū_ in Skt.

The irregular second person sing. of the act. imperative _bravīhi_, which is found also in Mbh. and MārkP., occurs at ii. 23. 40, ii. 95.¹ 52, iii. 31. 43. G. at ii. 20. 45 has

> _tad brūhi ko 'dyāiva viyujyatām mayā_

corresponding to

> _bravīhi ko 'dyāiva mayā viyujyatām,_

By. ii. 23. 40. At ii. 105. 51, G. reads

> _kim aṅgam śātayatu te_
> _śareṣīketi kathyatām ;_

for which By. ii. 95.¹ 52 has

> _śarāiṣīkā bravīhi me_

in pāda _d._ According to Jacobi, Rāmāyaṇa, p. 229, there is no passage in G. that corresponds to By. iii. 31. 43: observe, therefore, that G. nowhere has _bravīhi_ corresponding to _bravīhi_ of By. in the passages above cited; nor has Böhtlingk cited _bravīhi_ as occurring elsewhere in the first four books of G. The comm., touching on _bravīhi_, says at ii. 23. 40 _bravīhīty ārṣam it_, and at iii. 31. 43 _bravīhi: id ārṣah._

In Vedic, strong stems are occasionally used in the second person sing. of the act. imperative. Examples are: _yuyodhi śiśādhi_ (beside _śiśīhi_), _gṛhṇāhi, stṛṇāhi, pṛṇāhi, śṛṇāhi_, etc. See Whitney, Gr. §§ 654, 723.

Bravīṣva, second person sing. middle of the imperative with strong for weak stem, is found at By. vi. 3. 3. Doubtless the form was made after the analogy of _bravīhi_.

Bravīta, second person pl. act. of the imperative, has been noticed above, 618.

637b]   *Present system of han.*

Examples of forms from the transfer stem *hana* are *-hanat* (augmentless), iii. 51. 18, *hanadhvam*, iii. 26. 25, *hanantas*, v. 58. 153.   The starting-point of the transfer was undoubtedly *ahanam*, a third person singular *ahanat* being made after the analogy of *abhavam*, *abhavat*.   From *ahanat* spread forms from the thematic stem *hana*.   In Mbh. there are also similar transfer stems.   See Holtzmann, p. 22.

Ghnata (second person plural of the present imperative active) is found at vi. 89. 19. . The comm. notes the form as archaic; according to Whitney (Root-Book, under *han*, 'smite') it is found in both Epic and Classical Sanskrit.   Obviously it is an analogical formation: *ghnantu* is to *ghnata* as *bhavantu* is to *bhavata*.

Reduplicating class.

669, 672]   *Present system of dā.*

Instances of *dadmi* are to be found at i. 27. 15, ii. 53. 21. Compare Pāli *dammi=dadmi*.[1]   The form is also found in Mbh. and the Purānas.   *Dadmi* was made after some such proportion as this, to wit: *hanmas* is to *hanmi* as *dadmas* is to *dadmi*.   That is, *dadmi* is a transfer to the root-class.

Examples of inflection from the secondary root *dad* with *a*-conjugation are *adadam*, i. 75. 25; *adadat*, G. iii. 4. 19, G. v. 58. 14.   In Mbh. and the Purānas the same phenomenon is found.   This phenomenon is an analogical formation:—*dadāmi* is to *dadasi*, *dadati*, *dadāmas*, etc., as *bhavāmi* is to *bhavasi*, *-ti*, *-āmas*.   In Vedic, Pāli, and Prākrit there are also analogous formations.   See Whitney, § 672, Pischel, § 500.

Transfer to the a- class.

At iii. 46. 30 is found *bibhyase*, which the comm. explains as *bibhesi*.   As far as the form is concerned it might be a subjunctive middle, since it occurs in an interrogative sentence, namely, *katham tebhyo na bibhyase*, but this supposition is per se highly

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[1] Compare Hopkins, Epic, p. 262.

improbable;—especially as in the following śloka we have an
interrogative sentence, namely, *katham ekā mahāraṇye na
bibheṣi varānane*, in which the indicative *bibheṣi* is found: we
must therefore regard *bibhyase* as a transfer to the *a-* class.
See Hopkins, Epic, p. 247.

Nasal class.

688a]   *Formation of the optative.*

Prayuñjīyāt, at i. 4. 3, is found:

> *cintayām āsa ko nv etat*
> *prayuñjīyād iti prabhuḥ.*

The comm. says the form is Vedic: *prayuñjīyād iti cchānda-
sam.* The authority for this may be *vṛñjīyam*, which is found
once in AB., as far as the -*ī*- is concerned. Possibly -*yuñjīyāt*
is regarded by the comm. as a transfer to the *a-* class with an
optative formation like *śaṃsīyāt*, *nayīta*, etc. (Whitney, 738 b),
and so is called Vedic. Professor Lanman suggests that *yuñjī-
yāt* may be a phonetic spelling of *yuñjyāt* (pronounced as a tri-
syllable), such as we find in *suvar* of TS., or the *mahīyam*,
for *mahyam*, of the Pāippalāda AV., birch-bark folio 264b[a].

Nu- and u- classes.

At vi. 90. 4 the middle present participle *stunvāna-*, which,
according to Whitney, is peculiar to the Upaniṣads, is found:

> *tatas tān rākṣasān sarvān*
> *harṣayan rāvaṇātmajaḥ*
> *stunvāno harṣamāṇaś ca*
> *idaṃ vacanam abravīt.*

The comm. notes the form, and correctly interprets: *stunvāna
ity ārṣam. stuvann ity arthaḥ.*

715a] *Inflection of kṛ: first person sing. present active.*

At ii. 12. 36, v. 22. 20, and vii. 78. 20 *kurmi* is found. The
comm. explains these by *karomi*. *Kurmi* is a downright bor-
rowing from the vernaculars: cf. Gāthā *kurumi*, Pāli *kummi*
(=*kurmi*). The relation of *hanmas* to *hanmi* and of *dadmas*
to *dadmi* is like that of *kurmas* to *kurmi*, which, accordingly,
is a transfer from the *u*-class to the root-class.

<center>*Transfer to the a- conjugation.*</center>

The form *vicinvadhvam* is found at i. 39. 13.   Whitney lists the transfer of *cinu-* to *cinva-* as occurring only in Classical Sanskrit.

731]   **Nā- class: transfers to the a- conjugation.**

My collections indicate that this is confined to transfers from *grhnā-* to *grhnă-*.   Examples are: *pratigrhna* (second person sing. present active imperative), G. iii. 9. 27; *pratyagrhnata* (third person sing. imperfect middle), By. iv. 27. 4; *'agrhnanta* (third person pl. imperfect middle), By. v. 61. 1.   *Pratyagrhnata* is due to the preference of $- \cup - \cup$ to $- \cup - -$ before a pathyā foot.   The same transfer is found in the Upanishads and Mbh., and occasionally in Pāli.

<center>**A- class.**</center>

<center>*Present system of bhū.*</center>

At ii. 103. 30 and ii. 104. 15 is the following proverb:

<center>*yadannah puruso bhavati*
tadannās tasya devatāh.</center>

G. at ii. 111. 36 (=By. ii. 103. 30) avoids this by

<center>*yadannah puruso nūnam*
tadannāh pitrdevatāh.</center>

Sl. reads as By.   It is an open question whether we are to regard the By. reading as a hypermetric verse, or pronounce *bhavati* as dissyllabic (cf. Pāli *hoti*, Pkt. *bhodi hodi*).   See Jacobi, Rāmāyana, p. 24, footnote, Gurupūj., p. 52; Hopkins, Epic, pp. 252–254, 259, 260, 261; Lanman, as reported by Hopkins, Epic, p. 260.

741a : cf. 1043 f.]   *Present middle participle: -āna for -māna.*

The only instance of this in books i–ii that I have noted is *parisvajāna-*, ii. 83. 10, which the comm. correctly explains.[1]

Whether Vedic *cyávāna*, *yátāna*, etc., belong under this rubric is difficult to say, as it is doubtful whether they are aorists or presents.

In Pāli the use of *-āna* for *-māna* is infrequent: in my collections I have noted only *vadāno*, SN. 893, 888, 910; *vadā-*

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[1] Read *parisvajānāh* for *-ānā* in the comm.

nam, SN. 789; *vadānā*, SN. 892, 824, 825, 876, 879, 885, 898, 905.

PASSIVE VOICE.

774]　　　　　　　　*Active terminations.*

Passives with active terminations are fairly common. A good example is *hanyema*, iv. 53. 27. Other instances are *pūryatas*, ii. 63. 32; *pralobhyantī*, iv. 62. 7; *hīyet*, v. 37. 57; *sambhriyantu*, i. 12. 15. In Mbh. the same phenomenon is to be observed. For examples see Holtzmann, p. 25. In Pāli and Prākrit, passives are ordinarily formed with active terminations. Thus Pkt. *thuvvasi* corresponds to Skt. *stūyase*, Pāli *vuccati* to Skt. *ucyate*. See Pischel, § 535 ff.

PERFECT SYSTEM.

790c]　　　　　*1. Absence of reduplication.*

This is only sporadic. Examples are: -*śaṁsivān*, ii. 19. 35; -*viśus*, v. 22. 45; *śaṁsus*, v. 53. 23; and *prapūjire*, vii. 69. 39. In Vedic, also, absence of reduplication is infrequent.

　　　　2. Guṇa instead of vṛddhi in the 3rd sing.

At vi. 80. 5 *juhāva* is found metri causa instead of *juhāra*. The comm. notes the form and says the absence of *vṛddhi* is Vedic; observe, however, that in the Veda the -*ă*- would be short only in the first person singular (793 d). At vi. 82. 24 also it occurs in exactly the same phraseology; *juhāva* being metrically barred.

793h]　*3. Strengthening in other than the singular persons.*

Instances of this are quite common. Examples are: *jagrahus*, i. 45. 37 b; *pramamārjus*, ii. 104. 19; *dadarśatus*, iii. 69. 11, 33, v. 35. 25; -*sasarjatus*, iii. 72. 1; *pasparśatus*, vi. 80. 24; -*cakartatus*, vi. 80. 31; *vavarṣus*, vi. 57. 37, vii. 23.[3] 33; *mumocatus*, vii. 23.[3] 49. Four (*jagrahus*, *vavarṣus* [twice], *pasparśatus*[?]) of the instances just quoted are not metri causa. Four (*dadarśatus*, iii. 69. 33; -*sasarjatus*; *cakartatus*; *mumocatus*) are to produce ∪–∪≍ at the close of the posterior pāda of a half-śloka. Two (*pramamārjus*; *dadarśatus*, iii. 69. 11) are to avoid an anapaest immediately before ∪––≍ at the close of the prior pāda of a half-śloka. The first vipulā is responsible for *dadarśatus*, v. 35. 25.

Yuyopima and *viveśus* (RV.) are to be compared with these; in connection with *pasparśatus*, it should be observed that in KeU. *pasparśus* is found. In Mbh. are similar cases of strengthening in other forms than those of the singular; see Holtzmann, p. 27.

794h]   *4. Weak form of the perfect-stem of put.*

Böhtlingk cites the irregular *āpapatus* (instead of the regular *āpetus*) as occurring in By. at iii. 3. 20. This is not found in the 1902 Bombay text, which correctly has *āpetatus* (3d person dual):

> *tāu khaḍgāu kṣipram udyamya*
> *kṛṣṇasarpāv ivodyatāu*
> *tūrṇam āpetatus tasya*
> *tadā praharatām balāt.*

807]   *5. Active perfect participle.*

These are quite numerous. In books i–ii I have noted the following: *śuśruvān,* i. 19. 22; *vineduṣī,* i. 26. 25; *upeyivān,* i. 58. 2; *jajñivān,* ii. 10. 10; *āpedivān,* ii. 12. 6; *ajajñivān,* ii. 14. 45; *abhidadhyuṣī,* ii. 16. 21; *-śaṁsivān,* ii. 19. 35; *eyivān,* ii. 62. 20; *-jahrivān,* ii. 94. 27; *eyuṣas,* ii. 99. 6.

807]   *6. Middle perfect participle.*

The only instance I have noted is *samparipupluvānam,* vi. 73. 3, which is rightly explained by the comm. In Mbh. possibly there is one case, namely, *didviṣāṇa-*; see Holtzmann, p. 27.

7. Pluperfect.

I have noted but one pretty certain example of this, namely, *ababhramat,* i. 43. 9. It is not in Whitney's Root-Book, and for it P. (i. 44. 12) has the reduplicated aorist *abibhramat.* The comm. observes: *ababhramat: ārṣatvāt sanvaditvaṁ na.* The fact that *ababhramat* is not a reduplicated aorist is shown by the reduplicating vowel, which is *a* and not *i.* See Whitney, Gr. §§ 643, 660, 782, 858 a, 860. To be sure, were *ababhramat* a reduplicated aorist, it could apparently be matched by *ababhakṣat,* found in the ŚB. only, and thus listed by Whitney; but the latter might be a pluperfect on account of the undoubted perfect *babhakṣa,* which, although not registered by Whitney, occurs in R. at vi. 67. 93. Whether *ababhakṣat* is a redupli-

cated aorist or a pluperfect, it is impossible to say, except so far
as the sense of the ŚB. passage can guide us, since the root
bhakṣ is a heavy syllable (Whitney, Gr. § 860 c); whereas, since
the root *bhram* is a light syllable, the reduplication-vowel of a
reduplicated aorist from this root should be -*i*- (as in *abibhra-*
mat). Similarly, because *śaṅs* is a heavy syllable, the redupli-
cated aorist of the root *śaṅs*, *aśaśaṅsat*,[1] does not militate
against *ababhramat* being taken as a pluperfect (Whitney, Gr.
§§ 860, 79). The aorist *acakamata* from the root *kam* 'love'
would indeed furnish an exact parallel to *ababhramat* from the
root *bhram* in having *a* as reduplication-vowel: but on the one
hand the form is non-quotable; while on the other the regular
acīkamat occurs in the Brāhmaṇas. Moreover *acakamata* in
form is a pluperfect and not a reduplicated aorist, as is shown
by its reduplication-vowel -*a*- (Whitney, Gr. §§ 782, 858, 859).

AORIST SYSTEM.

904d]   *Iṣ- aorist.*

Agṛhītām is found at i. 4. 4: but P. and Sl. (i. 4. 2) have
agṛhṇītām; and G., in a closely corresponding passage (i. 3. 40),
has *jagṛhatus.* The comm. says that the form *agṛhītām* is
Vedic—*chāndasam,* though it occurs in Epic Sanskrit only.
The imperatives *gṛhītā* and *gṛhīṣva* (in place of *gṛhṇītā* and
gṛhṇīṣva), however, exhibit the same irregularity in formation.

925a]   .   *Precative.*

In books i and ii I have noted *bhūyāt,* namely at i. 21. 8
and ii. 75. 42. Both times it stands for the optative, *bhavet,*
in order to avoid diiambus at the close of the prior pāda of
a half-śloka. Moreover, in i. 1. 100, *iyāt* occurs four times.

FUTURE SYSTEMS.

Sibilant future.

Use of the auxiliary vowel -i-.

Some verbs which never assume the auxiliary -*i*- in Classical
Sanskrit, assume it rarely in R. Cases in point are:

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[1] Authorized by the native grammarians, but non-quotable according
to Whitney, although *pra-śaśaṅsanta,* an augmentless form of the
reduplicated aorist of this root, apparently occurs at Bṛ. iv. 55. 18.

1. Where such usage is authorized by the native grammarians, but non-quotable elsewhere. The sole instance of this that I have noted is *vardhiṣyate* (*vartsyati*, C.), v. 39. 11.

2. Where the use of -*i*- is peculiar to Epic Sanskrit. Examples of this are: *vasiṣyasi*, i. 48. 29, *vasiṣyāmi*, ii. 30. 39 (*vatsya-* B. +); -*sraviṣyanti*, ii. 48. 14; *śapiṣye*, iv. 11. 5. As regards the last two cases, it is to be noted that *sroṣya-* and *śapsya-* are authorized by the native grammarians, but that neither is quotable.

3. Where the use of -*i*- is wanting in Classical Skt., although Vedic parallels are found. Instances of this are: *jayiṣyasi*, i. 27. 3, *-jayiṣyase*, vi. 105. 3 (cf. *jayiṣya-*, JB.E., beside the usual *jeṣya-*, V. +); *svapiṣye*, ii. 24. 35 (cf. *svapiṣya-*, AV.R., beside the usual *svapsya-*, B. +).

Non-use of the auxiliary vowel -i-.

In R. the auxiliary vowel -*i*- is sometimes omitted in verbs where such omission does not obtain in Classical Sanskrit. The instances may. be divided into two classes, namely: 1. where such omission of -*i*- is common to Mbh. and R.; 2. where such omission of -*i*- is peculiar to R. As examples of class 1 may be cited: *tyakṣyāmi*, iii. 74. 28; *tyakṣyanti*, iv. 54. 16; *tyakṣye*, iii. 45. 36; iv. 62. 15 (*tyajiṣya-* E. +).. As examples of class 2 I can cite from root *rakṣ*, the future *rakṣye* (marked with an interrogation point by Whitney), which occurs at i. 61. 19; this stands for *rakṣiṣye* (which, though not given by Whitney in his Root-Book, occurs in BhP. at viii. 22. 35), as if implying **rakṣsye*. The comm. glosses *rakṣye* by *rakṣiṣyāmi*. Moreover, *rakṣyāmi* is found in BKM. at ii. 2. 2²⁴¹. Again a future *takṣyati*, etc., from the root *takṣ*, is authorized by the native grammarians, though, to be sure, it is non-quotable. Furthermore, the root *īkṣ* makes a future *īkṣyati*, etc., at iv. 40. 39, vi. 32. 25, vi. 59. 141. The form is precisely analogous to *didhakṣyāmi* instead of *didhakṣiṣyāmi:* see below, 1036 a.

933a]   *Personal endings: substitution of secondary for primary ending.*

The substitution of *-ma* for *-mas* is frequent. Examples of this are: *kariṣyāma*, i. 40. 9; *drakṣyāma*, ii. 40. 22; *śakṣyāma*, ii. 56. 7, etc. Compare above, 542a. Whether we have the

substitution of -*va* for -*vas* in *raṁsyāva*, iv. 27. 25, is doubtful.
See below, 938.

936c]   *Future stem of grah.*

Although Böhtlingk gives many citations for a future *gṛhīṣ-
yati* (etc.), in the Bombay editions of 1888 and 1902 *gra-* is
found instead of *gṛ-* in each one of the specified instances.   The
sole example of a future *gṛhīṣya-* that I have noted in the Bom-
bay edition of 1902 is *gṛhīṣyāmas*, vi. 64. 26.—A future *grahīṣ-
yati* is made at vi. 82. 74 G., to which passage, however, By.
seems to have no correspondent.   Neither of the forms above
quoted is metri causa.—It may here be noted that the future
gṛhīṣyati (etc.) is not peculiar to Epic Sanskrit, as it is found
in the Bṛhat-Kathā-Mañjarī at xvi. 2. 39.   The form *gṛhīṣyāmi*
(l. c. ix. 1. 20.[713]) is apparently a compromise between *gṛhīṣyāmi*
and *grahiṣyāmi.*

                    Future stem of jan.

A future stem *jāsya-* is sometimes found instead of the regular
janiṣya-.   Thus: -*jāsyatha*, P. i. 38. 6, and comm. on By. i.
37. 6.

938]   *Optative.*

Drakṣyeta is found at iii. 56. 20.   The comm. explains it by
paśyet.

938]   *Imperative.*

Though Böhtlingk refuses to admit a future imperative for the
epics, yet in the Rāmāyaṇa there are some undeniable instances of
it.   Such are: *apaneṣyantu*, iii. 56. 27; *drakṣyantu*, vi. 73. 7;
vatsyantu, vii. 40. 17.   Furthermore, I hold with Hopkins
(Epic, p. 247) that forms in -*syadhvam* are future imperatives.
Examples of these are: *bhaviṣyadhvam*, i. 27. 27; *drakṣyadh-
vam*, iv. 67. 21; *gamiṣyadhvam*, G. vii. 38. 113.   The only
example of a future imperative in -*ma* that I have noted is
gamiṣyāma, By. vii. 35. 63 (=G. vii. 38. 113).   Perhaps *raṁ-
syāva*, iv. 27. 25, belongs under the rubric of future imperative.
See above, 933 a.

941]   *Conditional.*

In all the poem I have noted but one instance of the condi-
tional, namely: *samayokṣyata* (vi. 128. 67); this the comm.
correctly designates as such (he says *ārṣo lṛṇ*).

Periphrastic future.

944b]   *Omission of auxiliary.*

The usual *asmi* is omitted with *kartā* and *yoddhā*, found respectively at i. 18. 58 and i. 20. 3.

944c]   *Optative of auxiliary.*

Whitney gives one example of this, namely, *yoddhā syām*, which is found at P.Sl. i. 22. 25; in place of it By. (i. 20. 27) and G. (i. 23. 26) in the corresponding passages have *yoddhuṃ yāsyāmi* and *pratiyotsyāmi* respectively. I have noted no other.

VERBAL ADJECTIVES AND NOUNS.

Passive participle.

Use of the auxiliary vowel -i-.

In the Rāmāyaṇa the auxiliary vowel *-i-* is sometimes used in the past passive participle of verbs where it is not employed in Classical Sanskrit. An example is· *nirasita-*, G. iv. 13. 45 (*asta-*, V.+). Compare Pāli *tasita-*, Pkt. *tasiya-* (beside *tattha-* = Skt. *trasta-*), **trasita-*, as contrasted with Skt. *trasta-;* Pāli *supita-*, as opposed to Skt. *supta-*.

Non-use of the auxiliary vowel -i-.

In the Rāmāyaṇa the auxiliary vowel *-i-* is rarely omitted in the past passive participles of verbs where in Classical Sanskrit such omission either does not obtain or else is rare.   Examples are: *kṣubdha-*, ii. 114. 4 (*kṣubhita-* E.+; *kṣubdha-* B.+, but rare in C.); *-uṣṭa-*, vii. 23. 4 (*uṣita-*, S.+; *uṣṭa-* E.).   With *-uṣṭa-* may be compared Pāli and Pkt. *vuttha-*.[1]   With the Skt. *timita-*, *guphita-*, *apahasita-*, *lasita-*, contrast the forms *tinta-* (Pāli, Ap.), *guttha-* (Pkt.), *ohattha-* (Pkt.), *lattha-* (Pkt.) : cf. Pischel, § 564, § 565.

Infinitives.

Use of the auxiliary vowel -i-.

In the Rāmāyaṇa the auxiliary vowel *-i-* is sometimes used in the stem of the infinitive where it is either wholly wanting or

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[1] Otherwise Pischel, who implies that Pkt. [and Pāli] *vuttha-* comes from **vasta-*. Pāli *vusita-* and Pkt. *usia-* correspond to Skt. *uṣita-;* whereas, on the other hand, Pāli *vasita-* and Pkt. *vasia-* imply formation from *vas* as a secondary root.

else rare in Classical Sanskrit.   Examples are: *sahitum*, ii. 20. 46,
ii. 23. 10, ii. 40. 42, ii. 30. 21; *-haritum*, iii. 68. 4; *bandhitum*,
Sl. G. ii. 18. 23; *nayitum*, v. 37. 39.   In Pāli and Prākrit the
same phenomenon occurs.   Thus: Pkt. *gamidum*, Pāli *gamitum*,
as contrasted with Skt. *gantum*.   Similarly Pkt. *karidum*, *mar-
ium*, *-haridum*, *ramidum*, *dahidum*, *-bandhidum*,=Skt. *kartum*,
martum, *hartum* (*haritum* once in R.), *ramtum* (Epic *rami-
tum*), *dagdhum*, *banddhum* (Epic *bandhitum*), respectively.
Compare above, under Passive Participle, Use of the auxiliary
vowel -i-.

Non-use of the auxiliary vowel -i-.

In the Rāmāyaṇa the auxiliary vowel *-i-* is rarely omitted in
the stem of the infinitive where it is used in Classical Sanskrit.
An example is *laptum*, v. 26. 1 (*lapitum* C.).

Infinitive modeled on present stem.

At ii. 106. 5 *-sīditum* is found as the infinitive of the root
sad.   This is clearly from a secondary root *sīd*, abstracted from
the present *sīdati*, etc.   In Pāli and Prākrit we have the same
phenomenon.   Thus: Pkt. *anugacchidum* is formed from the
present stem of the root *gam*; Pkt. *anucitthidum* similarly;
Pāli *pucchitum*, Pkt. *pucchidum* in the same way from *pucch*
abstracted from the present *pucchāmi*; Pāli *gaṇhitum* from
the secondary root *gaṇh* (present *gaṇhāti* = *gṛhṇāti*).   See
Pischel l. c. § 573.

Infinitive: stem modeled on the passive participle.

Instances of this are rare.   Examples are: *prasthitum*, ii. 30.
10, *gṛhītu-kāmas*, G. v. 2. 25.   The cases of *gṛhītum* for *gra-*
which Böhtlingk gives as occurring in the Bombay recension are
not found in the Bo. ed. of 1902: *gra-* is always substituted.
It is in place to note that *gṛhītum* is not peculiar to Epic Sans-
krit, for it is found in BKM. xv. 1. 12[347].

Gerund.

Use of the auxiliary vowel -i-.

The auxiliary vowel *-i-* is taken by verbs in R. in some cases,
where such usage does not obtain in Classical Sanskrit.   Thus:
utsmayitvā, i. 1. 65; *smayitvā*,[1] vi. 71. 46; *-tapitvā*,[2] vi. 68. 3.

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[1] Given by Whitney as occurring in compounds only.

[2] Not registered by Whitney.

990a]   *Gerund: -tvā for -ya.*

Gerunds in *-tvā* from compounded roots are very common,
but the majority of them are from the causative stem. Examples
from the primary conjugation are: *utsmayitvā*, i. 1. 65, iii. 43.
43; *upāsitvā*, i. 1. 97; *anudhyātvā*, P. i. 2. 20; *puraskṛtvā*, i.
11. 27, i. 73. 10; *āpṛṣṭvā*, i. 72. 20, i. 74. 1, 2; *vinarditvā*, iii.
30. 18; *visarpitvā*, iv. 63. 2; *asaṁspṛṣṭvā*, iv. 67. 16; *nihatvā*,
v. 53. 40; *prabuddhvā*, v. 58. 131; *pratapitvā*, vi. 68. 3.
Examples from the causative stem are: *nivedayitvā*, i. 1. 74,
iii. 1. 18, iv. 39. 43; *visarjayitvā*, i. 8. 21, 23, i. 12. 22, ii. 19.
34, iv. 38. 2, vi. 9. 23; *saṁvartayitvā*, i. 16. 24; *saṁcintayitvā*,
i. 54. 5; *āropayitvā*, i. 67. 17; *utthāpayitvā*, ii. 72. 23; *-varta-*
yitvā, ii. 73. 27, iv. 30. 22; *āśvāsayitvā*, ii. 89. 22; *niveśayitvā*,
ii. 89. 22, iv. 39. 44; *saṁyojayitvā*, ii. 115. 18; *pradarśayitvā*,
iii. 32. 25; *pralobhayitvā*, iii. 40. 18, iii. 42. 8; *apavāhayitvā*,
iv. 28. 39; *paritoṣayitvā*, iv. 30. 57; *nipīḍayitvā*, iv. 31. 37;
prasādayitvā, iv. 31. 44; *prāpayitvā*, iv. 58. 35; *viṣṭambhayi-*
tvā, v. 36. 35; *utpāṭayitvā*, v. 43. 17; *atikramayitvā*, vi. 41.
66; *vicārayitvā*, vii. 46. 21.

Pāṇini at vii. 1. 38 states that gerunds in *-tvā* from com-
pounded roots occur in the Veda. As a matter of fact they
occur from AV. down. Whitney cites *pratyarpayitvā*, AV.
(the only case in AV.); *samīrayitvā*, MS., *virocayitvā*, TA.;
utkṣiptvā, U.; *pratyuktvā*, E.; *pratyasitvā*, S.; *prahasitvā*,
Mbh.; *saṁdarśayitvā*, Mbh.; *vimuktvā*, R.; *nivedayitvā*, R.;
proktvā, Pañc.; *anupūtvā*, V.B.S.

In Pāli compounded verbs of the primary conjugation take
-tvā more frequently than *-ya*. Examples are: *āruhitvā*, SN.
ii. 8. 6; *saññatvā*, Majjh. i. 1. 1, p. 1; *paṭipucchitvā*, ibidem i.
1. 5, p. 27; *purakkhatvā*, ib. i. 1. 5, p. 28; *nikkhipitvā*, ib. i.
4. 1. p. 207; *anupariharitvā*, ib. 1. 5. 5, p. 306; *abbhañjitvā*,
ib. ii. 1. 1, p. 343; *sacchikatvā*, ib. ii. 1. 1, p. 344; *abhajitvā*,
ib. ii. 1. 1, p. 346; *santharitvā*, ib. ii. 1. 3, p. 354; *pavisitvā*, ib.
ii. 1. 3, p. 354; *manasikaritvā*, ib. ii. 1. 3, p. 354. Examples
where *-ya* is used are: *oruyha* (Skt. *avaruhya*), F.Jāt. 46;
ādāya, utthāya, nissāya—all in Majjh. ii. 1. 3, on p. 354.
Compounded causative verbs take the gerund in *-tvā* exclusively.
Examples are *paṇāmetvā* (SN. iii. 7, p. 108); *vītisāretvā* (SN.
iii. 7, p. 103); *ohāretvā, acchādetvā*[1] (both at Majjh. ii. 1. 1,

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[1] Skt. *ācchā-*, not Skt. *ăcchā-*.

p. 344); *abhivādetvā, nirāsetvā, puññāpetvā, patiṭṭhāpetvā, pakkhāletvā, sandassetvā, samādapetvā, samuttejetvā, sampahaṁsetvā, āropetvā* (all at Majjh. ii. 1. 3, p. 354).

In Prākrit, AMg. and JŚ. and JM. use *-tvā* frequently in place of *-ya*. Thus AMg. *uvaṇittā = *upanītvā, uṭṭhittā = *utsthitvā, ṇijjhāittā = *nidhyātvā, āphalittā = *āsphālayitvā, uttāsaittā = *uttrāsayitvā, pagappaïttā = *prakalpayitvā ;* JŚ. *āloïttā = *alocayitvā, ṇihaṇittā = *nihanitvā ;* JM. *āhaṇittā = *āhanitvā, paccakkhāittā = *pratyākhyāyitvā.* For details see Pischel, §§ 581–594.

990a]   *Gerund: -ya for -tvā.*

Gerunds in *-ya* (for *-tvā*) from uncompounded roots are not uncommon, but are confined to a comparatively small number of verbs. Examples are: *usya,* i. 27. 1, i. 48. 9, ii. 15. 1, ii. 52. 84, vii. 72. 19; *gṛhya,*[1] i. 29. 25, i. 43. 6, i. 49. 6, ii. 3. 34, iii. 68. 13; *dṛśya,* i. 30. 19, i. 48. 11, i. 76. 22, vii. 1. 11, vii. 8. 19, vii. 23. 33, vii. 33. 8; *tyajya,* i. 58. 11; *yojya,* Sl. ii. 39. 10; *tudya,* ii. 75. 17; *rusya,* ii. 97. 12; *gamya,* iii. 69. 5; *sthāpya,* ii. 14. 22, iv. 25. 52, vi. 41. 3, vii. 23.[1] 28; *lakṣya,* vii. 15. 1; *precchya,* vii. 37.[3] 17; *labhya,* vii. 23.[1] 60. The fixed number of syllables is responsible in small measure for part of these, especially in the case of *sthāpya* (*gṛhya* occurs so frequently that we can scarcely assign this as a cause). The fact that no gerund in *-tvā* is quotable from the roots *tud* and *ruṣ* accounts for *tudya* and *rusya* respectively: the meter as regards these two is not a determining factor. The termination ◡ – ◡ ⏑ at the close of the posterior pāda of a half-śloka is accountable for *usya,* ii. 52. 84; *dṛśya,* i. 48. 11, vii. 8. 19, vii. 23. 33; *gamya, labhya.* The first vipulā is the cause of *dṛśya* at vii. 1. 11, for the second vipulā (– ◡ ◡ ⏑) is not as frequent after ⏑ – – – as is ◡ ◡ ◡ ⏑: see Hopkins, Epic, pp. 221, 235, 236, 448 (bottom), 449 (top), 450. *Dṛśya,* at i. 30. 19, i. 76. 22, vii. 33. 8, and *precchya* are in order to make the fifth syllable of a pathyā pāda as the prior pāda of a half-śloka short. The remaining examples (*usya,* i. 27. 1, i. 48. 9, ii. 15. 1, vii. 72. 19, *tyajya, yojya* [By. *yuktvā*]) are not metri causa.

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[1] *Gṛhya* occurs so frequently in every book of the Rāmāyaṇa that it is not worth while to cite every passage in which it occurs, even in the first three books.

In Mbh. the same phenomenon occurs; for examples, Holtz-
mann, p. 40.   BhP. has *kṛtya* at x. 32. 8.   Whitney (l.c.) cites
a few examples from Manu, AGS., ŚvU.   As *-tvā* is not used
in Māhārāṣṭrī Prākrit, and only occurs in the gerunds *kadua* and
gadua (=*kṛtvā* and *gatvā* respectively) in Śauraseṇī, Māgadhī,
and Dhakkī Pkt., there is no need of citing instances where
uncompounded verbs of these dialects have *-ya* for *-tvā*.
Examples where Prākrit dialects other than these show *-ya* for
-tvā in uncompounded verbs are: AMg. *passa* (= *paśya*),
chindiya (= *chindya*), *jāṇiya* ; JM. *suṇiya* ; JM. JŚ. *gahiya*
(= Epic *gṛhya*); Ā. *ǵeṇhia*.

993b]   *Gerunds with the negative prefix a.*

Pāṇini, vii. 1. 37, gives the rule that verbs compounded with
the negative prefix *a* take the gerund in *-tvā*.   Kielhorn (Skt.
Gr. § 513 b) merely states that *a* is permissible with either *-tvā*
or *-ya*.   He gives *anītvā* and *acorayitvā* as instances where *-tvā*
is used; others may be given: *adṛṣṭvā* (KuS. i. 6, BhP. vi.
5. 6, 11, 12; By. iv. 47. 7, v. 13. 38), *aviditvā* (BhP. ix.
18. 40), *akṛtvā* (By. iv. 65. 30), *abaddhvā* (By. vi. 2. 11), *acin-
tayitvā* (By. vi. 56. 12, vi. 100. 45); *ahatvā* (By. iii. 23. 22);
adarśayitvā (By. vi. 65. 4).   As examples where *-ya* is used
he cites *avinīya* and *aprabodhya* ; but in any case the verbal
prefixes *vi-* and *pra-* require the gerund in *-ya:* the only case
of a gerund which has the negative prefix *a* as well as a verbal
prefix, but the suffix *-tvā* instead of *-ya*, that I can cite for
Sanskrit is *asaṃspṛṣṭvā*, By. iv. 67. 16, which is matched by
Pāli *asallakkhetvā* (Andersen, *Pāli Reader*, p. 3, line 18).
Whitney states that the negative prefix *a* (or *an*) does not cause
the gerund to take the form in *-ya*, but cites *acintya* as an
exception.   His exception is found at By. vi. 58. 51; and to it
I can add from my collections only *adṛśya* (v. 7. 16) and *agṛhya*
(vi. 101. 35).

993a]   *Gerund in -yā (?).*

The comm. at ii. 39. 10 (By. ed. 1902) gives *yojyā* as a
variant to *yuktvā* of the text: *yuktvā=yojayitvā*.   *yojyā iti
pāṭhe 'pi evam eva*.   Sl. reads *yojya*.   As far as the meter is
concerned any one of these three readings satisfies the require-
ments.   Unless *yojyā* is a misprint (and the Bombay oblong text

does not help us in this matter, for it has *yojyeti*, etc.), we have
an extraordinary archaism, for in RV. the -*a* of -*ya* is long in
two-thirds of the cases. The prolongation is found in AV. but
once, and that in a RV. passage (so Whitney).

SECONDARY CONJUGATIONS.

Intensive.

1013b]   *Present active participle with retained nasal.*

At i. 60. 31 *jājradan* occurs instead of the regular *jājradat*.

Desiderative.

1036a]   *Future.*

The irregular *didhakṣyāmi* is found at iii. 68. 27. The comm.
says *dagdhum icchāmi śyan ārṣaḥ*. The future *rakṣye*, i. 61.
19 (marked with an interrogation point in Whitney's Root-
Book, though the comm. explicitly glosses it by *rakṣiṣyāmi*), in
place of *rakṣisye*,[1] is a precise analogy to *didhakṣyāmi* instead
of *didhakṣiṣyāmi*. Accordingly it is somewhat doubtful
whether *jijñāsyānas* (Mbh.), *didhakṣyāmi* (R.), and *mīmāṅ-
syant* (GGS.), all of which Whitney declares to be "presents
with -*sya*- blunderingly for -*sa*-," are not to be regarded as
futures with -*sya*- (through -*s*[*i*]*sya*-) in place of -*sisya*-.

Causative.

1042n]   *Stem in -āpaya-.*

To Whitney's examples *krīdāpaya*, *jīvāpaya*, and *dīkṣāpaya*
I can only add *tarjāpayati* and *bhartsāpayati* (both at vi. 34. 9).
It is unnecessary to give Pāli and Prākrit examples, as this for-
mation is a favorite in both. See Pischel, §§ 551–553.

1043[5]f]   *Present middle participle: -āna- for -māna-.*

Instances of this are fairly numerous. Examples are: *śobha-
yānāu*, i. 22. 7; *prārthayānasya*, ii. 25. 33; *cintayāna-*, i. 8. 2,
ii. 64. 58, ii. 118. 38, iii. 55. 2, vii. 37[3]. 28; *lobhayānam*, iii.
44. 5; *vedayānas*, vi. 67. 26.

1050a]   *Sigmatic future.*

Examples of this are frequent. Without pretending to com-
pleteness I cite: *lepayiṣyāmi*, ii. 9. 49; *kārayiṣyasi*, ii. 12. 75;

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[1] Not in Whitney's Root-Book : it occurs at BhP. viii. 22. 35.

smārayiṣyati, iv. 1. 68; *bhakṣayiṣyati*, iv. 57. 3; *laṅghayiṣyati*, iv. 64. 15; *dārayiṣyāmi*, iv. 67. 17; *śoṣayiṣyāmi*, iv. 67. 17, 22, vi. 21. 22, vi. 22. 1; *sādhayiṣyati*, iv. 65. 34; *cūrṇayiṣyāmi*, iv. 67. 18; *kampayiṣyāmi*, iv. 67. 22; *dhārayiṣyati*, iv. 67. 36; *āvarjayiṣyāmi*, v. 62. 2; *ādīpayiṣyāmi*, vi. 13. 19; *kṣobhayiṣye*, vi. 21. 24; *vādayiṣyāmi*, vi. 24. 43; *saṁdarśayiṣyati*, vi. 25. 19; *vartayiṣyasi*, vi. 33. 30; *dārayiṣye*, vi. 60. 69; *bodhayiṣyati*, vi. 60. 70; *tarpayiṣyāmi*, vi. 60. 80; *utsādayiṣyāmi*, vi. 63. 42; *yodhayiṣyāmi*, vi. 63. 43; *pātayiṣyāmi*, vi. 63. 52; *śamayiṣyāmi*, vi. 63. 52; *janayiṣyati*, vi. 101. 10; *darśayiṣyāmi*, vii. 98. 6.

COMPOUNDS.

Form of prior member.

an- stems.

Although an *an-* stem, as prior member of a compound, regularly loses the nasal, *ukṣan-* at ii. 32. 38 makes *ukṣāṇa-*, a transfer to the *a-* declension from the accusative *ukṣāṇam*.

is- stems.

Arcis makes *arci-* in the compound *saptasaptārcivarcasas* at v. 45. 1 and in the compound *arcimālī* at v. 53. 40. That is, *arcis* in these two instances is transferred to the *i-* declension.

Case-forms as prior member of a compound.

In the Veda all the oblique cases are so found (Whitney, Gr. § 1250). The instances of nominatives thus occurring are confined to a few *r-* stems and are plainly devoid of functional significance (cf. *mātā-pitṛbhyām, -pitros*). In the epos, accordingly, the survivals of this phenomenon are confined wholly to compounds with an accusative : but some are of stereotyped character, and are no longer felt as compounds (such are *pataṁga-, vihaṁga[ma]-*. Instances where the compounds are felt to be such are fairly numerous. Examples are: *pathyaṁcarām*, ii. 30. 9; *sāgaraṁgamānām*, ii. 49. 10, ii. 52. 3.

Stem-finals in composition.

1315a]   *an-* stems.

As the final member of a compound, *rājan* often loses its *-n*; and so we find beside *yuvarājānam* (ii. 4. 16) *yuvarājas* (v. 64. 17), and beside *surarājñas* (ii. 74. 17) *surarājas* (ii. 74. 19). Furthermore, we have *pratirājānas* at i. 70. 28.

APPENDICES.

Gender.[1]

In R. a few words are of a gender different from that which they show in Classical Sanskrit. The following are worthy of mention:

Masculine for feminine.

At i. 71. 24 *phalgunyām* is masculine, as is shown by *uttare* agreeing with it.

At ii. 40. 6 *gatir* is masculine unless *eṣa* (so Sl., By. 1873 and 1888) be a misprint for *eṣā* (the meter favors *eṣā*).

Parikhā- is masculine at vi. 42. 16, as is shown by its termination *-ān*.

Masculine for neuter.

At i. 2. 9 *mithuna-* is masculine as in Veda. This is shown by *carantam*, which agrees with it.

Āśramapada- at i. 10. 15 is masculine as shown by its termination *-o*, though at iii. 11. 47 it is neuter.

At i. 45. 19 *-sarpaśirāṅsi* has a masculine pple. *vamanto* agreeing with it. This is a sense-construction. P. has *vamanty*, i. 45. 20, corresponding to *-anto.*

At i. 53. 19 *śatāni* has a masculine adj. agreeing with it, namely, *bhūṣitān*. This is a case of attraction caused by the masc. *hayānām* (which depends on *śatāni*), in the next pāda.

Feminine for neuter.

The comm., i. 2. 6, gives *valkalā* as a variant to *-lam* of the text.

Neuter for masculine.

At vi. 10. 16 occurs *sarīsṛpāṇi*. BR. mention the use of the word with this gender as found in the older language.

Neuter for feminine (?).

Hanumant says to Sītā (v. 38. 3) 'you can't cross the ocean because you're a woman,' *strītvān na tvaṁ samarthāsi*

> *sāgaraṁ vyativartitum.*

Here the comm. gives the variant:

> *strī tvaṁ na tu samarthaṁ hi,*

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[1] See also Hopkins, Epic, p. 264, footnote.

and says that *samartham* is for *-thā*, and quotes Tīrtha to the
effect that the change of gender is archaic. Even with his
reading we need resort to no such desperate shifting: join
strītvam na tu samartham hi 'womanhood (i. e. womankind)
is not able.'

Breaches of common concord.

These are not frequent. The following are of sufficient
interest to justify their insertion:

Dual subject with plural verb.

If, with Böhtlingk, we regard *sma* at i. 31. 4 as a finite verb,
such a case is found here:

> *imau sma muniśārdūla*
> *kiṁkarāu samupāgatāu*
> *ājñāpaya muniśreṣṭha*
> *śāsanaṁ kuravāva kim.*

If *sva* were found elsewhere in R., as it is in Mbh., we might
be justified in emending *sma* in this instance to *sva ;* but the
comm. takes *sma* as a particle, and this seems wholly acceptable,
and is supported somewhat by the variant of G. (at i. 34. 4),
which has *imau dvāu.*

Dual subject with singular verb.

At vi. 48. 16 we have an undoubted case of this in the words
rāghavāu pratyapadyata. In the verse vi. 22. 6, which reads

> *tasmin vikṛṣṭe sahasā*
> *rāghaveṇa śarāsane*
> *rodasī sampaphāleva*
> *parvatāś ca cakampire,*

we have perhaps rather to assume that *rodasī* is felt and used as
a singular, as it undoubtedly is at RV. viii. 70 (59). 5.

Plural subject with singular verb.

The diiambic rule is responsible for the following case:

> *aṣṭādaśa hi varṣāṇi*
> *mama janmani gaṇyate,* iii. 47. 11.

Hopkins, Epic, p. 245, gives other interesting examples of this
kind, showing how grammar is subordinated to metrical exigen-
cies.

Recent Discussions of Totemism.—By Professor CRAWFORD
    H. TOY, Harvard University.

THE terms "totem" and "totemism" have been and still
are used in several different senses. Mr. Frazer in his *Totem-
ism* speaks of clan totems, sex totems, and individual totems;
and, though he observes that the second and third of these are
not really totems, he continues to employ the terms, and they
have ever since been employed. As the precise meaning of the
word "totem" is not known, its employment is a matter of
convention—we may use it as we will. But the things meant
by the three terms mentioned above differ one from another in
some important respects. The first term designates a clan
organization, the third has no bearing on the communal clan
life, and the second is too vague to be significant. It is desir-
able in the interest of clearness to have different names for
things so different, and, as the first of these varieties is by far
the most important, it is better to restrict the terms "totem"
and "totemism" to the clan organization, and to give other
names to the other two sorts, and such is the tendency in recent
discussions. We may therefore reserve the designation "totem-
ism" to indicate an exogamous organization in which a clan
thinks itself allied by an intimate and sacred bond to a species
of animal or plant or to some other natural object, every person
male or female of the clan being born into the clan, all the mem-
bers of the clan refraining from eating of the totem object when
this is edible. What is called the individual or personal totem is
not inherited but is chosen by the man himself or by his parents
or friends, and as a rule is not transmissible, nor does it affect
marriage relations; it resembles, then, the clan totem only in
the single point of involving an intimate relation between men
and a certain class of natural objects. We may call it a tute-
lary spirit. Of the so-called "sex totemism" we have very little
information. It has been observed so far only in Australia, and
there only in a few places, and appears to have no influence what-
ever on the social life of the tribe. It resembles the others in
that it is marked by a special relation between human beings

and classes of animals or plants, but otherwise it seems to be without sociological significance, and, without denying that it may prove to be important, it will here be ignored.   Exogamy is commonly assumed as a characteristic of clan totemism; though it has not been proved to exist everywhere, yet it is so generally found in communities in which totemism in a strict sense exists that we are warranted in regarding it provisionally as a characteristic of totemism.

Further, it has lately been insisted that totemism must be kept apart from the general worship of animals and plants, of which there are examples all over the world.   The same remark holds of the cult of family gods, of the organization of secret societies, of the employment of oaths, ordeals, colors, and of the observation of omens from the appearances of animals or plants.   In all these cases there is a relation to an animal; but they do not present the peculiar social characteristics of clan totemism.   It is possible that they may be found, in the last analysis, to be closely related to totemism.   In the meantime it will conduce to clearness to keep them apart.

The question of the line of descent in early communities requires fuller examination than has yet been given it.   In general in strictly totemic communities the descent is through the mother, and the practice of exogamy is held by many to be immediately connected with this rule of descent.   But as the facts are not fully known, it will be better to treat every case by itself, to inquire in each case how descent is reckoned, and whether, if it be through the father, there are traces of its having been formerly through the mother.

What seemed to be a revolutionary description of totemism was announced by Messrs. Spencer and Gillen in their work on on *The Native Tribes of Central Australia* (1899).   Of the Arunta tribe, which apparently had a totemic constitution, they stated that marriage was permitted within the totem clan, and that it was not only allowed but was in certain cases required that the clansmen should eat of their totem.   This description, the correctness of which is indisputable, seemed to some writers to force us to a new definition of totemism, and to call for a re-examination of the whole subject.   But a closer analysis of the facts, as given by Spencer and Gillen, has made it probable that the condition of things in the Arunta tribe is not primitive,

that we have in fact here not the original form of totemistic organization, but rather a development in which some of the early characteristics have been modified. Though the clans are now endogamous, there are signs that they were formerly exogamous; though they now eat the totem, there are hints that this was not always the custom. That is, we have apparently in this tribe an example of a partial dissolution of totemism.[1]

Another instance of partial dissolution must probably be recognized in the case of the Kwakiutl tribes of British Columbia reported by Dr. Franz Boas.[2] In these tribes, he states, the clan is not held to be descended from the totem—to all questions concerning the origin of a totem he obtained in answer only legends recounting how a mythical ancestor had received the crest of the clan from an animal. Such crests are now placed on the fronts of houses and on totem poles. The legends, however, appear to involve belief in descent from a beast. Thus the ancestor of the bear clan was transformed, by association with a bear, into the shape of that animal, and a magical ceremony was necessary to restore his human form. Obviously the bear was the ancestor. This story is quite of a piece with those that are told of the Arunta mythical ancestors, among whom changes from man to beast and from beast to man were frequent and facile. As to individual guardian spirits, these are found alongside of the clan totem, and doubtless had a different origin. It may be added that the "totem posts," with their elaborate heraldic devices, though they do not absolutely involve descent from beasts, accord naturally with that hypothesis, and indeed receive from it their easiest explanation. It appears, then, that neither the Arunta conditions nor those of British Columbia call for a modification of the current definition of a totemic clan.

The necessity of recognizing the process of dissolution has been brought out in recent works. Dissolution is a general social phenomenon, but it is only of late years that its importance in the study of totemism has been recognized. It has become apparent that in every case of an apparently totemistic cult it is necessary to inquire whether this represents the earliest

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[1] See the criticisms in *Folk-Lore*, 11, 65 ff. and *L'Année Sociolog.* 5, 82 ff.

[2] In *U. S. Nat. Mus. Report*, 1895, p. 323.

form or is a modification of early forms induced by social pro-
gress.   There are hundreds of examples of animal cults in the
world, exhibiting many slight differences in detail, some of
them appearing to approach very near totemism.   There may
always be, of course, a question whether any incomplete form
is preparatory to or consequent on the more developed form;
this question can be answered only by a full examination of all
the facts accessible.

Recent writers have announced a good many theories of the
origin of totemism.   The most of these may be included in two
classes: those which deduce the institution from an individual
custom, and those which refer it to an original clan usage.   We
may briefly mention the principal varieties under these heads.

Proceeding from the sociological view that the family and
the clan are founded by individuals, it is natural to suppose that
such may be the origin of totemistic organizations.   A totem
clan is in fact simply a clan with a peculiar relation to some
natural object; if we can account for the origin of clans in
general, it will remain only to ask how such bodies came to
believe that they had a peculiar connection with an animal or a
plant.   One view, which has been provisionally indorsed by Dr.
E. B. Tylor, is based on a Melanesian custom: a man announces
that after death he will take the form of this or that animal or
plant; his descendants will revere the object in question as the
embodiment of the spirit of the ancestor, and thus the man
becomes the founder of a totemic family.[1]   A similar theory is
that which is suggested by Hill-Tout[2] from the custom of cer-
tain village communities in British Columbia, in which the indi-
vidual mark is said to pass into the clan mark; for some reason
a man chooses an animal or plant for his special friend and
device, and, if he is a prominent man, his example may be fol-
lowed and the totem clan arises.   A somewhat different form of
this individual theory is suggested by the well known custom of
many American Indian tribes, among whom the youth after
fasting and watching sees in a vision the animal or other object
which is to be his personal protector; and, as in the cases men-
tioned above, it is assumed that any one who should found a
family might hand down his protecting spirit to his descendants

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[1] *Jour. Anthr. Inst.*, 28.   [2] Cited in *Folk-Lore*, 13, 368.

and become the founder of a totem clan.[1] A similar custom of choosing a protecting spirit exists, according to Hose and McDougall, among the Sea Dyaks: the spirit appears in a dream to a man, becomes his protector, and the man's descendants may share in the benefits of this protection, and thus a totemic community may arise.[2] A different line of development appears in the suggestion of Mr. N. W. Thomas that the totem may have originated with the magical apparatus of certain men, this apparatus consisting of parts of an animal—the animal would thus become sacred, a sort of magical society would be formed owing its origin to some individual magician, and a magical totemic clan would be created.[3] Mr. Herbert Spencer, as is well known, referred the origin of totemism to an epithet or nickname given to a man as characteristic of his qualities, the name being generally that of an animal or plant; the man after his death, the supposition is, would be revered, and would be identified with the object whose name he bore, and so the animal ancestor would be conceived of. Finally under this head may be mentioned the earlier theory of J. B. Frazer that the totem object is the locus of the hidden soul. Frazer's very interesting collection of examples of the belief in hidden souls (in his *Golden Bough*) is well known.

All these theories are, of course, mere hypotheses—no example has yet been produced of the actual rise of a totem clan from such individual action. There is doubtless much in savage life to suggest and support this hypothesis, and the fact that it has commended itself to so many observers entitles it to respectful consideration. Against it, however, a number of objections have been urged. Those who hold that uterine descent is the rule in early societies find herein a fatal objection to the theory. If a man is to found a clan, it must be by male descent; otherwise the clan would speedily be broken up into fragments by the presence of women of various groups, whose children belong to the group of the mother. The rule of descent, as is remarked above, cannot be said to be perfectly well established; but the number of cases in which uterine

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[1] See, for example, Miss Alice Fletcher, in *Proc. Amer. Assoc. for Adv. of Science*, 45, 10.

[2] *Journ. Anthr. Inst.*, 31, 196.

[3] *Man*, 1902, No. 85.

descent exists among low tribes is so great that many writers
are disposed to consider it the prevailing rule.   Leaving this
point aside, there is another difficulty, of a serious character,
in this hypothesis.   Systems of tutelary spirits of individuals
are found, so far as we know, only in relatively advanced tribes,
in such as are partly agricultural (as the Sea Dyaks), or such
as have advanced beyond the hunting stage (as in Melanesia),
or such as possess the elements of civilization (as some of the
North American tribes in the United States).   In all such cases
it becomes a question whether the individualistic system is not
later and higher than the totemic constitution proper.   Accord-
ing to Miss Fletcher and others, the procedure of the young
Indian, when he sets out in obedience to a dream or vision to
find his protector, is marked by deep seriousness and a high
degree of reflection, traits that are not found in the lowest
stratum of life.   Doubtless the influence of individual men has
been great.   But in historical times we find that the achieve-
ment of individual leaders lies rather in the modification of
existing forms and ideas than in the creation of new systems,
and such we should suppose to have been the case in the earlier
period.   Messrs. Spencer and Gillen remark that in the central
Australian tribes the leaders, commonly old men, appear to have
introduced reforms or modifications in customs from time to
time; but these have apparently not touched the essential prin-
ciples of the tribal life.   In the absence of definite information,
therefore, the proposed theory of individual origination of
totemism cannot be regarded as satisfactory.   All that we know
of social history leads us to regard customs and organizations
as the slow growth of generations or centuries, beginning and
developing we hardly know how, making themselves felt by
faint suggestions and minute movements, and taking definite
shape only after a great lapse of time.   This fact does not
stand in opposition to the view, held by some, that the original
community was a patriarchal family, consisting of a man with
a wife, or several wives, and maintaining itself as a unity.

Passing now from these theories of individual origin, we find
among recent works suggestions of a different sort.   It is a not
unnatural view that totemism arises from the deliberate choice
of a clan.   Every group of early men, it may be supposed,
would naturally seek a powerful extra-human protector, and to

this end would turn to one of the objects that it had come to invest with power, and with which it felt itself to have some relation—ordinarily an animal or a plant. Animals would be conceived of as being organized in classes or communities similar to those which existed among men. The human clan would enter into an alliance with the animal clan, would take its name, would regard it with reverence, and when it was edible, would refrain from using it as an article of food. When the clan had once become identified with the animal clan, the totem, under the existing rule of exogamy, would attach itself to the totem group. The totem, belonging to the human clan, would be inherited by every new-born child. Thus we should have all the recognized characteristics of the totem clan.

In this simple and attractive theory one feels that difficulty is made by the supposition of deliberate choice. Customs, as is remarked above, are not invented. It is doubtful whether a single example can be found of a community's deliberately choosing a god or a religion, and certainly such mode of procedure is scarcely conceivable in the case of very early peoples. Further, the peculiar relation between man and the totem object is here supposed to be later than the formation of the clan. This is a point as to which no definite opinion can now be pronounced, but the probability is that the peculiar attitude of men toward the animals about them began with the earliest human life and grew with human organization. All the laws that govern savage life—exogamy, uterine descent, kinship with animals—probably had their origin in conditions and feelings that belong to the very first stages of human existence. To this theory, further, the same objection may be urged that has been supposed to tell against the individualistic hypothesis, namely that, if uterine descent were the rule, the choice of a totem object by a clan would be impossible. Other clans would act in the same way and their women would carry their totems to neighboring tribes, and it would be impossible to maintain totemic unity in any given clan. The objections to this hypothesis are strong enough to make us look elsewhere for the explanation of totemism.

Mr. Frazer's earlier view has already been mentioned.[1] Messrs. Spencer and Gillen's account of the Arunta tribe led him

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[1] For a criticism of this view see *Folk-Lore*, 13, 359 ff.

to adopt another theory.   The function of the Arunta totem group, it seemed to him, is to procure food for the tribe.   Every totem group performs magical ceremonies for the purpose of securing an abundant supply of its own totem object, animal or plant.   To it is assigned the duty of bringing to the common store the products of its hunting or gathering.   Every clan has to introduce its own variety of food by a solemn ceremony of eating.   The kangaroo, for example, is forbidden food to the other clans of the tribe until the kangaroo clan, in the person of its elders, has first tasted the flesh of the animal; after this the flesh is free to the other clans but forbidden to the kangaroo clan.   Thus every clan is of the nature of a magical society. By some means, Mr. Frazer supposes, a system of economic coöperation was established, an admirable method for assuring a sufficiency of food to the tribe.   Such a system might be economically effective, but it does not appear to explain totemism.   It is found, as far as we know, only in this one small group of tribes, and indeed supposes a degree of reflection and capacity of coöperation that we should not expect among savages.   Moreover, the Arunta system has traces of a process of disintegration.   It seems more likely that the solemn tasting of the animal or plant by the principal clan is a development out of an earlier stage in which the clan refrained from eating of its totem object.   The theory in question would not account satisfactorily for the sense of kinship between animal and man, and the belief that the clan is descended from an animal ancestor.   The beginning of totemism must be sought in a period when it was perfectly natural for men to regard themselves as the kinsmen of beasts, and when they regarded beasts as invested with some peculiar powers—when it was possible for men to regard animals as the creators of things and the founders of institutions.

Mr. Frazer has combined his earlier theory with his later one by the suggestion that the soul hidden in an animal was transmitted from generation to generation and became as it were the soul of the clan.   The Arunta view is that birth is the result of the entrance of the spirit of an ancestor into the body of a woman; every child is thus the re-incarnation of an animal ancestor—a man of the kangaroo clan regards himself as identical with the kangaroo.   Thus the identity between clan and

animal would be established, and thus we might account for the partial prohibition of eating the clan totem. Yet it is not clear why such identity between the clan and its totem should impose on the human group the duty of securing its totem object as food for the tribe. The theory of re-incarnation is found among other savage tribes; but it is a distinct thing from totemism, and must be regarded as one of the numerous conceptions held by savages as to the relation between animals and men.

In Dr. Frazer's later theory the assumption of a formal alliance between clans for economic purposes may be omitted while the economic feature is in other regards retained. Modern anthropologists are inclined to hold that the starting-point of social organization was the necessity of procuring food. This view Professor Haddon has taken as the basis of a theory of totemism.[1] Primitive man, he remarks, moved about in small groups or in a limited area, living mainly on one kind of food; and as, according to savage ideas, food does not grow of itself but nature must be assisted by magic, each group would become a magical society, and would devote its magical ceremonies to the increase of its particular kind of food; it would thus have its own specialty in food-magic, and would be brought into sympathetic relation with a particular group, or with several groups, of animals or plants; and the human group would naturally be named by outsiders from its animal or vegetable group. (Mr. Haddon holds, however, that the association of a group of men with a group of animals or plants is earlier than the performance of magical ceremonies for increase of food.) The name being fixed, myths to account for its origin would spring up as a matter of course. Mr. Haddon thus supposes that the names come to the human groups from without; and he would assume that the sacredness of the totem arose entirely from long-established custom. In this way the fact might be accounted for that a group-name represents not what the clan eats but what it does not eat—that is, the conception of kinship with the totem would lead to a prohibition of eating it. Exogamy, Mr. Haddon would doubtless hold, is a development independent of totemism, though arising in the same general period of society.

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[1] See *Proc. of Brit. Assoc.*, 1902, and *Folk-Lore*, 13, 393 ff.

This hypothesis is stated by Professor Haddon only as a "guess"; in the nature of the case it has no definite historical basis. In connection with it may be mentioned Mr. Lang's "guess." Mr. Lang objects to Haddon's theory merely that it is too narrow in that it derives the name from food alone. He himself would extend the area of origin—a name, he thinks, might be based on a fancied physical resemblance to an animal, or on some assumed trait of character visible in a particular species of animal—cunning, cruelty, cowardice, strength. The names, he assumes, like Dr. Haddon, to have been given from without—that is, they were in effect nicknames given by hostile clans, though the names need not have been derisive. He supports this view by citing from J. O. Dorsey a list of Siouan names, among which are found "Breaker of Law," "Bad Nation," "Eats No Geese," "Smellers of Fish"; and with these he compares the French *blasons* and certain parish sobriquets in western England, such as "Rogues," "Stags," "Bulldogs," "Bone Pickers," "Cheese Eaters"; alongside of the Australian "witchetty-grubs" he finds that the natives of a certain English village, in which the potato grub abounds, are styled "tater-grubs." (Mr. Marett reports similar sobriquets from the islands of Jersey and Guernsey, only the groups are friendly, and the nicknames are good-natured.) Mr. Lang holds that early men wandered about in small groups, every separate group, in accordance with Darwin's view, being patriarchal and polygamous, the young men, driven away by the jealousy of the patriarch, would have to go abroad for wives, and the groups would be exogamous, but not totemistic. In the natural intercourse between the various communities thus formed sobriquets derived from various sources are imposed on the groups by their neighbors and come to be generally accepted. Such exogamous local groups Mr. Lang calls "local animal-named groups"; these latter (from whatever cause) were heterogeneous —each one contained what later became different totem groups; to secure peaceful betrothals one local group made connubium with its neighbor, and these two became phratries of a local tribe; the two phratries would at first probably contain the same names, but as intertotemic marriage was not allowed, this arrangement of clans within the phratries was changed so that the same totem should not occur in both phratries. Assuming

that descent was reckoned through the mother, Mr. Lang finds
the ground of the prohibition of intertotemic marriage in the
fact of kinship; he, like Mr. Darwin, does not think the idea
of female kinship too abstract for that stage of society. He
adds, however, that the phratry prohibition may be the survival
of the old local sobriquet-group prohibition and that the totem
prohibition is an "aspect of the perhaps later totem taboo,
which extends to marriage within the totem name as well as to
the prohibition against killing and eating the totem animal."

These hypotheses, or "guesses," of Professor Haddon and
Mr. Lang meet the requirements of the question in so far as
they refer the origin of totemism to the action of groups, and
as they derive the names from social conditions. But the
hypothesis that the names are given from without makes a diffi-
culty. There is no definite historical proof of such a method
of naming. The examples of nicknames cited from European
and Indian societies are hardly relevant; the customs existing
in an English country parish cannot be regarded as authority
for very early times; and as to the Indian names, neither their
meaning nor their origin is precisely known. In the list of clan
names of North American tribes (as, for example, those given
by Dr. Boas) there is no sign that totem clans think of their
names as anything but native. We lack a full investigation of
the meaning and origin of clan names; but in many cases they
are derived from names of places, not infrequently they mean
simply "people." The case of the Eskimo is sometimes adduced,
the term "Eskimo" being applied to these people by adjoining
tribes; but the Eskimo know that their true name is "Innuit,"
and the other, coming from without, they do not acknowledge.
It is doubtless true that names are given to people by foreigners,
but such foreign designations are not adopted by the people so
named; possibly an example of adoption may be found here
and there under peculiar circumstances, but such cases would not
prove the rule. We call the people of Holland "Dutch," but
that name has never been recognized by them.

Mr. Haddon's supposition that every clan is characterized by
its connection with a particular sort of food, is, as Mr. Lang
observes, too narrow. It is not likely that a group would con-
fine itself to a particular food; the fact appears to be that a
clan eats everything within reach. There would indeed be a

general difference of food between coast clans and interior clans; but such difference is not actually indicated in clan names, nor would it in any case account for the great mass of totem designations.   Mr. Lang's extension of the field supplies an origin for a greater number of names, but still leaves a considerable number not accounted for.

These two theories, further, hardly explain satisfactorily the intimate relation that exists between a clan and its totem.   The supposition is that when a group became definitely associated with an animal or plant, myths would arise to account for the fact, the totem animal would come to be thought of as ancestor and creator, and would be regarded with reverence.   But it does not seem likely that the profound totemistic feeling which actually exists could have its origin at so late a period of social development, and could be based on a relation or a name which was imposed on the clan from without.   We should naturally go back rather to the earliest conceivable period of human society, when kinship between men and other objects was a natural, or perhaps necessary, element of human thought.   It is in favor of this latter view that animal names preponderate among totem designations, although even in hunting tribes the food is very largely vegetable.   By this view also, a natural explanation is offered of totemic names taken from inedible things, such as heavenly bodies, natural forces, and inorganic things—sun, moon, wind, thunder; all these might be objects of reverence in early times, might be regarded as persons, and supposed to stand in near relation to the group.   A religious element would seem to be involved in the beginnings of totemism.   While the economic and other sociological conditions are important, it would be a mistake to ignore that attitude of the savage toward nature which develops into religion.

There are other points in which Mr. Lang's theory appears not to be adequate.   It accounts for early organization in phratries (a widely diffused system), but it does not explain why, when the connubium is established between two phratries, phratry exogamy is obligatory and not merely permissible.   It is observed by Mr. N. W. Thomas (in *Man,* January, 1904) that Mr. Lang, in agreeing that the local animal-named group did not develop totemism, tacitly concedes that the animal name alone is not adequate to produce the totemistic organization.

Finally may be mentioned theories that derive totemism from some sort of clan-mark. Professor F. Max Müller (in his *Contrib. to the Science of Mythol.*, i. 198 ff.) suggests that a totem was originally a tribal emblem, the figure of an animal or other object set up in front of a settlement as a sort of heraldic device—in time the object so represented would come to be regarded as a leader and finally as an ancestor and therefore as sacred—and the tribe would abstain from using it as an article of food. Apparently of a similar character is the hypothesis stated in the article "Der Ursprung des Totemismus" (in *Jahrb. f. Vergleich. Rechtswissenschaft*, 1902).[1] Apart from the fact that totemism is often found without the clan-mark, the defect of such theories is that they do not satisfactorily account for the intimate relation existing between the clan and the totem. This relation can hardly have been based on the accidental choice of an animal or other objects as the emblem or mark of the clan, but must rest originally on a conviction of the existence of kinship between human and other groups of objects.

This brief survey of theories of the origin of totemism suggests a number of questions which can only be mentioned here. Is exogamy prior to the totemistic organization? Is the adoption of a tutelary animal later than totemism? and does it represent a higher conception of the relation between man and the powers about him? Is a process of evolution in totemism going on continually, involving disintegration or dissolution or modification? What is the social and religious effect of the constant shifting of tribal organizations which is said to be going on in America and elsewhere? Can we speak of a totemistic cult? and is it true that a totemistic animal or plant has ever developed into a god?

These and other related questions yet await full examination. Take, for example, existing views of the origin of clan exogamy. This has been explained as an extension of family feeling: a natural instinct, it is said, opposes the intermarriage of members of the same household, and, when the family grew into a clan, the same feeling of repugnance would keep apart the

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[1] This article, to which my attention has recently been called, I have not yet been able to consult.

members of the clan.   But this view credits early man with a
delicacy of feeling that we have no right to assume, and, in
point of fact, marital relations between members of the same
family are found even in civilized communities (Egyptians,
Hebrews), to say nothing of savage tribes.   A modification of
this theory represents the repugnance to interfamilial marriage
or inter-clan marriage as due to the dread felt by men of the
sacred or magical influences or qualities of women.   Mr. Craw-
ley, who has presented this view (in his *Mystic Rose*) at
great length and with great ability, supposes that the line of
demarcation between the two sexes was first drawn by the
difference of their industrial occupations; this difference kept
them apart in actual life, so that each sex seemed strange to the
other, and, as to the savage the strange is dangerous, women
were esteemed by men a source of danger, and taboos were
imposed on them; this feeling of antagonism naturally was
directed especially against members of the same family, and as
men had to have wives, these had to be sought outside the
family, and thus the rule of exogamy was gradually established.
This theory is based on well-known facts, but it hardly accounts
satisfactorily for exogamy.   It has been urged (by Durkheim,
Folk-Lore, 14, 423) that the antagonism between the sexes, as
explained by Crawley, should be mutual; but it appears that it
is chiefly the men who are afraid of the women, and it is by
men that the taboos are imposed.   This objection, however,
does not seem important when it is remembered that the control
of society, in the lowest strata known to us, is in the hands of
men—the opinion of women is not formulated.   A more serious
objection lies in the doubt whether the cause assigned is suffi-
cient to account for the fact.   In savage societies the relations
between the sexes, except where they are controlled by marriage-
laws, are free to the point of license—there is no sign of mutual
dread, nor do the customs and laws, as a rule, undertake to
regulate inter-sexual relations except in the case of marriage.
While, therefore, Mr. Crawley's elucidations of inter-sexual
taboos are valuable, we must look elsewhere for the origin of
the rule of exogamy.   Mr. Lang's view (given in *Man*, Dec.
1903) is stated above, with the objections which have been
made to it.   None of these explanations has proved generally
acceptable, and the question must be regarded as still undecided.

The above survey shows sufficiently the divergencies of opinion among competent writers on the origin of totemism. When the known phenomena are so differently interpreted, the inference can only be that data are lacking to establish a satisfactory theory. The discussions of the subject turn largely on the nature and genesis of primitive social groups, a point on which we do not find unanimity among either sociologists or students of the history of religion. Is the phratry, for example, earlier or later than the clan? advocates of both views are to be found, and the question cannot be said to be decided. Yet, until this point and others of a similar character are settled, we cannot hope to make progress in the investigation of totemism. What is needed, therefore, is a more thorough inquiry into the nature of early social organizations. The inquiry should take the form of collecting all accessible facts, and setting forth the actual existing state of things. There is, of course, no objection to hypothetical constructions of prehistoric conditions; but such constructions must depend mainly on present facts, and the first duty is to gather and arrange these facts. All human customs, so far as we know, are social and communal. Even where men wander about in small isolated groups (as is said to be the case with the Fuegians and a few other peoples), it is clear that the usages are not peculiar to the detached groups, but have the support and sanction of a larger community. The social constitution of all known groups, large and small, bears the marks of hoary antiquity. The widest possible comparison of phenomena is necessary in order that we may penetrate behind the vail that divides the present from the past.

This study of early group-life is not the only thing necessary for the elucidation of totemism—this latter presents a very peculiar phase of social organization. It is now generally recognized that totemism is only one form of a widely diffused cult of natural objects, which embraces many varieties. These latter shade into one another in various details, some of them seeming to approach totemism, others standing at a great remove from it. There is particularly the class of tutelary spirits or animals, referred to above; these are connected sometimes with the individual, sometimes with the family, sometimes with a larger group. The known examples of all such cults and rela-

tions should be collected and arranged both according to distinctness of relation between man and natural object, and according to geographical distribution. A particular point to be had in mind is the relation between totem animals and various animal gods that appear in later stages of society.

Other points connected with totemism would present themselves in the course of such an investigation. The sacramental eating of the totem animal has been made, as we know, the basis of large theories of sacrifice. Many examples of solemn eating of an animal are found among low tribes, and it is desirable that all such instances should be brought together and compared with the more obvious cases of sacramental feasting. The nature of magic-societies and of secret societies in general must be investigated. Finally, especial attention should be paid to the phenomena connected with the dissolution or decadence of totemism; it is sometimes in the struggle to maintain life and in the pangs of dissolution that we can discover the essential nature of a custom or an institution.

Differences between Tagalog and Bisayan.—By Dr. FRANK
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OF the large number of languages which are spoken in the
Philippine Islands, the two most important are without doubt
Tagalog and Bisayan. Tagalog is the language of perhaps the
most highly cultivated tribe in the Archipelago, and is spoken in
the capital city of Manila, throughout middle Luzon, and on the
coasts of Mindoro and some of the smaller islands south of
Luzon. Bisayan in its various dialects, Cebuan, Panayan, Hili-
gayna, Samaro-Leytean, etc., forms the language of the Bisayan
Islands, and of the north and east coasts of Mindanao, and is
spoken by more people than any other Philippine dialect.

As is the case with all the languages of the Archipelago,
these two idioms belong to the same family of speech, the
Malayo-Polynesian, and the relation subsisting between them is
very close and intimate. The two languages present the same
general grammatical characteristics.

1) Roots are for the most part dissyllabic, e. g. Tag. *gawâ*
'do,' *súlat* 'write,' *káin* 'eat;' Bis. *buhat* 'do,' *sulat* 'write,'
kaon 'eat.'[1]

2) Derivation is accomplished:

(*a*) By means of various formative prefixes, infixes and suf-
fixes, which are in a large number of cases identical in the two
languages, e. g. active verbal prefixes *mag, man, pa, ma, maka,*
magpa, maki; active verbal prefix and infix *um;* the common
passive particles, prefixed *i,* and suffixed *an;* the nominal pre-
fixes, *ka, pala, taga;* the adjectival prefix *ma,* etc.

(*b*) By various forms of reduplication; a diminutive meaning
is imparted to adjectives in both languages by reduplicating the
root, e. g. Tag. *ma-itim-itim* 'rather black,' from *ma-itim;*
'black;' Bis. *ma-itom-itom* from *ma-itom;* complete reduplica-

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[1] As the accentuation of Bisayan words varies greatly according to the
place in which the language is spoken (cf. Encarnación, *Diccionario
Bisaya-Español*, 3ᵃ ed., Manila, 1885, Advertencias Preliminares Il), the
Bisayan words in this paper are given without accent marks, except in
certain dialectic forms.

tion of a noun often imparts the idea of 'every,' e. g. Tag. *adawádaw*[1] 'every day' from *ádaw* 'day;' Bis. *adlawadlaw* from *adlaw*.

3) Inflection strictly speaking is confined to the pronouns.

4) The verb has usually the passive form, the object of the action or some accessory circumstance of the action being made the subject; e. g. the sentence 'Cain killed Abel' would be rendered by 'Abel was killed by Cain,' Tag. *si Abel ay pinatáy ni Cain.* The active is employed only when the agent of the action is specially emphasized, or when the object of the action is something indefinite, e. g. 'he killed a man,' Tag. *siyá'y pungmatáy nang táwo.*[2] In other words the most important or most emphatic element in the sentence is made the subject, and the verb put in the form required by that subject.

5) An extensive use is made of certain particles, Tag. *-ng, na ;* Bis. *-ng, nga* to connect the parts of speech which modify each other, such as nouns and adjectives, adjectives and adverbs, verbs and adverbs, etc. ; e. g. ' good man' is in Tagalog *mabúti -ng táwo*, in Bisayan, *maayo-ng tao* or *maayo nga tao ;* 'larger, more large ' is in Tagalog *lálo-ng malakí*, in Bisayan *labi-ng dako.*[3]

The two languages then are as closely related perhaps as Spanish and Italian or German and Dutch, but there are a number of important differences between them.

In the first place the two vocabularies, while possessing a large stock of common material, differ in many particulars. This is true not only in the case of presentive words, *i. e.* nouns,

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[1] This *ḍ* is used to represent the Tagalog *r*, which is derived from intervocalic *d*, and is, according to the Spanish grammarians, a sound between *d* and *r*.

[2] With this prevalence of passive construction is to be contrasted the use of the passive in Arabic. Here, if the agent is expressed, the construction must be active, e. g. قتل قايين هابيل *qatala qáịnu hábíla* 'Cain killed Abel.' The passive form can be used only when the agent is understood, thus being a variety of intransitive verb (cf. my paper on the *Internal Passive in Semitic.* JAOS., vol. xxii, p. 45) e. g. قتل الرجل *qutila 'rrajulu* 'the man was killed.'

[3] Compare the use of the *iẓâfet* in modern Persian; 'pure water' is not simply آب پاك *âb pâk*, but آب پاك *âb-i pâk* with a connective particle *i* between *âb* 'water' and *pâk* 'pure.' Cf. Salemann u. Shukovski, *Persische Grammatik*, Berlin, 1889, p. 30, § 16.

adjectives, and verbs, where, especially in nouns, we find different words for the same idea even in the most closely related languages and dialects,[1] but also in that of symbolic words, *i. e.* pronouns, prepositions, conjunctions, and adverbial particles.

In Tagalog the word for 'shirt,' which constitutes about one-half of the ordinary civilized male Filipino's costume, the garment being worn with its tails or skirts hanging down over the other half, the trousers, is *báḍo ;* in Bisayan it is *sinina :* the common adjectives 'good' and 'bad' are in Tagalog *mabúti* and *masamá,* in Bisayan *maayo* and *dautan :* the ordinary verb 'do, make' is in Tagalog *g-um-awá,* in Bisayan *mag-buhat.*

With regard to symbolic words, it is to be noted that the demonstrative pronouns, and in the case of the Cebuan dialect the interrogative pronouns, are different, e. g. 'this' is in Tagalog *yarí* or *itó,* in Bisayan *kini* or *sini* according to the dialect; 'who' is in Tagalog *sino,* in Cebuan Bisayan *kinsa.* The conjunction 'and' is in Tagalog *at,* in Cebuan *ug,* in the Panayan and Hiligayna dialects *kag,* probably a contraction of the two particles *ka* and *ug.*

The sounds employed by the two languages are practically the same, and cognate words are usually identical. A Tagalog *i,* however, is frequently represented by a Bisayan *u* or *o,* e. g. the word for 'one' is in Tagalog *isá,* in Bisayan *usa ;* 'black' is in Tagalog *maitim,* in Bisayan *maitom ;* 'to hear' is in Tagalog *dingíg,* in Bisayan *dungug ;* the passive particle Tagalog *in* appears in Bisayan as *un* or *on.*

An original intervocalic *l* which is preserved in Bisayan is often lost in Tagalog,[2] compare Tagalog *dáan* 'road' with Bisayan, Bikol, Pangasinan, Pampanga, Ilokan, Ibanag, etc., *dalan.* Sometimes a secondary consonant is developed between the two vowels after the loss of the *l,* e. g. Tagalog *báhay* 'house,' *pówo* 'ten'=Bisayan *balay, polo.*

Morphological differences between the two languages, although not very numerous, are strongly marked. The definite article and the demonstratives have in Tagalog three cases, a nominative, genitive, and oblique, e. g. the article is declined *ang, nang, sa ;* the demonstrative 'this,' *itó, nitó, díto* : in Bisayan,

[1] Compare American 'shoes' with English 'boots,' 'baggage' with 'luggage;' 'satchel' with 'bag,' 'shirt-waist' with 'wash-body,' etc.

[2] Cf. Brandstetter, *Tagalen und Madagassen,* Luzern, 1902, p. 41 f.

these pronouns have in general only two cases, a nominative, and an oblique which includes all other cases, e. g. in Cebuan the article is declined *ang, sa,* the demonstrative 'this,' *kini, niini.* In Hiligayna, however, the article has three cases, nominative *ang,* genitive *sang,* oblique *sa.*

In Tagalog the personal pronoun *kitá* is the dual of the first person meaning 'we two;' in Bisayan it is regularly the plural 'we' which includes the person addressed, and which would be used for example when a Spaniard says 'we Spaniards' in addressing his fellow-countrymen, but not if he used the same expression in speaking to Filipinos. In this case another pronoun, *kami,* must be employed. In Cebuan *kitá* means 'you' (dual) and *kita,* 'you' (pl.).

In Tagalog the tens, 'twenty,' 'thirty,' 'forty,' etc., are formed by multiplication of 'ten,' *pówo,* viz. 'two tens,' 'three tens,' etc., e. g. *daluwá-ng pówo, tatló-ng pówo,* etc. In Bisayan, although the above mode of formation is found, especially in Hiligayna, the tens are regularly made from the units by prefixing *ka* and suffixing *an,* which is one of the most usual ways of forming abstract nouns in Tagalog:[1] e. g. 'twenty' is *ka-luha-an* from *duha* 'two,' *l* and *d* interchanging as in Latin *lacruma* and *dacruma* 'tear,'[2] 'thirty' is *ka-tlo-an* from *tolo* 'three,' etc.[3]

In Tagalog the future and present active of a verb with the prefixed monosyllabic particle *mag,* e. g. *magladó* 'play' from the root *ladó,* are made by reduplicating the first syllable of the root, *m* of the particle becoming *n* in the present, e. g. future *maglaladó,* present *ndglaladó.* In Bisayan, although

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[1] E. g. *ka-banál-an* 'virtue' from *banál, ka-lakás-an* 'strength' from *lakás.*

[2] Cf. Brugmann, *Grundriss der Vergl. Gram. d. Indogerm. Sprachen,* 2te Bearb., Bd. 1, 1te Hälfte, §587, p. 533; 1te Bearb., §369, p. 282; Eng. ed. vol. i, § 369, p. 279.

[3] With these abstract formations may be compared the Indo-European words for 100, Latin *centum,* Greek ἑκατόν, which stand for original *dekmtóm,* an abstract derivative with suffix *-to* from *dekm* 'ten' meaning 'ten-hood.' Cf. Brugmann. *op. cit.,* Bd. 2, 2te Hälfte, § 164, p. 464; § 179, p. 501: Eng. ed. vol. iii. § 134, p. 2 f.: § 179, p. 42. Similarly the tens in Semitic are expressed by the plural of the units, plural and abstract ideas being closely connected. Cf. Zimmern, *Vergl. Gram. d. Sem. Sprachen,* Berlin, 1898, p. 182.

this formation occurs in the Hiligayna dialect, the most usual and characteristic mode of forming these tenses is by adding an *a* after the particle *mag*, changing the *m* to *n* in the present, e. g. from *mag-buhat* 'do, make' are formed the future *maga-buhat* and present *nagabuhat*. This formation seems to have originated in roots with initial *a*, as e. g. *asawa* 'spouse.' The verb made by combining this root with the verbal particle *mag* has the same tense stems in both languages, viz. Inf. *magasawa*, Pret. *nagasawa*, Fut. *magaasawa* and Pres. *nagaasawa*, the double *a* in future and present being due to the reduplication of the first syllable *a* of the root *asawa*. In Bisayan, however, the first *a* was regarded as belonging to the verbal particle, *maga* and *naga* being considered the particles of the future and present respectively. Therefore from a root with initial consonant like *buhat* 'do make,' was formed the future *maga-buhat*, and the present *naga-buhat*.[1]

Many classes of verbs in Bisayan, especially in the Cebuan dialect, have only two tense forms, there being no distinction between infinitive and future, and between preterite and present respectively, e. g. the root *lohod* 'kneel' combined with the particle *man* makes *man-lohod* infinitive and future, and *nan-lohod* preterite and present. In Tagalog, on the other hand, four tense stems are distinguished in all the verbal classes.

The preterite passive of Tagalog verbs is characterized by a particle *in* which is infixed in roots or stems with initial consonant, and prefixed to a root with initial vowel, e. g. *g-in-awâ* from *gawâ* 'do, make,' *inâdal* from *âdal* 'teach.' In Bisayan, instead of this *in*, a prefix *gi* or *gin* is regularly employed, e. g. from *buhat* 'do, make' is formed the preterite, Cebuan *gibuhat*, Panayan and Hiligayna *ginbuhat*. Forms with *in* (e. g. *b-in-uhat*) like the Tagalog forms, however, also occur, especially in the Panayan and Hiligayna dialects.

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[1] Similar instances of such a wrong division of words are English 'an orange' for 'a norange' (Spanish *naranja*), 'an adder' for 'a nadder' (German *Natter*); cf. Giles, *Manual of Compar. Philol.*, 2d ed., London, 1901, p. 207 f.: and the German suffix *-keit*, which was formed in the middle German period by the 'clipping' of the final *k* sound of adjectives in *-ec*, e g. *miltec-heit* > *miltekeit*, *-keit* being then used to derive many words not ending in a *k* sound, e. g. *bitter-keit;* cf. Willmanns, *Deutsche Gram.*, Strassburg, 1893-96, 2te. Abt., § 290.

In the domain of syntax the following are the most important differences.   In Tagalog a cardinal numeral is regularly joined to the noun which it modifies by the connective particle or ligature -*ng*, *na*, e. g. *dalawá-ng táwo* 'two men,' *ápat na líbro* 'four books.'   In Bisayan no ligature is employed in this case, the noun instead taking the prefix *ka* which denotes 'one, single, individual,' e. g. *duha ka-tao*, *upat ka-libro*.   This construction of cardinal numeral adjective with a noun derived with the prefix *ka* of individuality occurs also in Tagalog, e. g. *isá ka-táwo* 'one man,' *dalawá ka-pótol* 'two pieces,' but it is far less common than the construction with the ligature.

In Tagalog the ligature is regularly employed to join an infinitive to a governing verb ending in a vowel, or, when one or more words are inserted between governing verb and infinitive, to join the infinitive to the word directly preceding, e. g. *akó'y tumgmakbó-ng umalis* 'I hastened to go,' *maalamung ka-ng sumúlat* 'do you know how to write?', where the infinitives *umalis* and *sumúlat* are joined to the preceding word by the ligature -*ng*.   In Bisayan, as a usual thing, no ligature is used before a dependent infinitive in this case, e. g. *kinsa'y nahagugma pumalit sa kabayo* 'who wants to buy the horse?', *buut ka ba uminom bisan onsa* 'do you wish to drink anything?', where no ligature is employed before the infinitives *pumalit* and *uminom*.

In Tagalog the particle *ay*[1] is regularly used between subject and predicate when the subject precedes, e. g. *akó ay (akó'y) sungmusúlat* 'I am writing.'   In Bisayan in this case, although *y* may be used after a subject ending in a vowel, e. g. *si Pedro'y maluluyon* 'Pedro is merciful,' it is regularly omitted, e. g. *ang ia-ng balay dako* 'his house is large,' *ako nagasulat* 'I am writing.'

The particle *y* is employed in Bisayan in some constructions where the ligature is used in Tagalog.   In the latter language a definite noun following an interrogative pronoun is preceded either by the article *ang* or the ligature -*ng*, e. g. *anó ang (anó-ng) ginawá mo* 'what did you do?'   In Bisayan the article may be replaced, not by the ligature, but by the particle *y*, e. g. Cebuan *onsa ba ang (onsa'y) gibuhat mo* 'what did you do?'   The

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[1] Probably of pronominal origin, cf. my paper on *Analogies between Semitic and Tagálog*, JHU. Circ. No. 163, p. 66.

interrogative particle *ba* is regularly employed in Cebuan in connection with an interrogative followed by the article, less frequently with *y*. In Tagalog also the equivalent particles *bagá* or *kayá* may be used in connection with an interrogative pronoun, e. g. *anó bagá ang (anó bagá-ng) ginawá mo.*

Bisayan *y* corresponds in its use to the Tagalog ligature also in the constructions which express the ideas of the possession and non-possession of something indefinite.[1] In Tagalog the particles *may* and *walá* are employed for this purpose, in Bisayan, usually *may*, *aduna* and *wala*, *walá* and *wala* being the negative of the other particles. The thing possessed stands after the particle without article. The possessor is in Tagalog always put in the nominative; in Bisayan it may stand in the nominative, or it may be expressed by a possessive adjective modifying the thing possessed or object of the particle, and joined to it by the ligature. The ligature in Tagalog and the particle *y* in Bisayan are added, in most of these constructions, to the word that immediately precedes the object, which may consist of a single word or a word and its modifiers, e. g.

Tagalog: *may salapí akó.*
   may akó-ng salapí } 'I have money.'
   akó'y walá-ng salapí
   walá akó-ng salapí } 'I have no money.'

Bisayan: *may bino ako* (nom.)
   may ako-ng (poss. adj.) *bino* } 'I have wine.'
   duna'y amo-ng (poss. adj.) *tiempo* 'we have time.'
   duna ba kamo (nom.) *'y tiempo* 'have you time?'
   wala'y ila-ng (poss. adj.) *tiempo* 'they have no time.'
   wala kamo (nom.) *'y tiempo* 'we have no time.'

In Tagalog the indefinite character of the object of an action, as e. g. the words 'some water' in the sentence 'take some water,' is expressed by putting the verb in the active with its object preceded by the genitive of the definite article, which has here of course no definite meaning, but simply denotes the case, e. g. *kumúha ka nang túbig.* 'Take the water' (definite) would be expressed by the passive, viz. *kinúha mo ang túbig.* In Bisayan, what might be called an indefinite accusative par-

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[1] Cf. my paper cited above, *loc. cit.*

ticle has been developed, which is used instead of the case form
of the article before the indefinite object of an active verb, e. g.
the above sentence 'take some water' would be rendered by
kumuha ka uy tubig or *kumuha ka sing tubig, uy* being the
indefinite particle in Cebuan, *sing* in the Panayan and Hili-
gayna dialects.

This indefinite particle is also employed before the indirect
object of a passive verb, e. g. *ibuhat mo ako uy (sing) kape*
'make me some coffee (*lit.* let me be made for by thee with
respect to coffee),' where Tagalog uses the definite article, e. g.
ibili mo ang bátá nang kánin 'buy the boy some food (*lit.* let the
boy be bought for by thee with respect to food);' and also
before an adverb which stands after the verb it modifies, e. g.
nakapamolong ba kami ug maayo 'do we speak well?', *siya
nagasulat uy (sing) maayo* 'he writes well,' where Tagalog
employs the genitive of the definite article or the ligature, e. g.
hampásin mo siyá nang malakás 'beat him soundly,' *itó'y gaw-
'in ninyó-ng mahúsay* 'do this well.'

In the Hiligayna dialect the particle *sing* is often employed
before the indefinite object of the negatives *wala, wa* 'have not,
there is not,' instead of *y* (cf. above), e. g. *wala na sing
bato sa bukid* 'there are no stones on the mountain,' *wala kami
sing humay* 'we have no rice;' where in Tagalog the ligature is
employed, viz. *walá-ng bató sa bundók, walá kami-ng pálay.*

The two principal languages of the Philippine Islands, there-
fore, while perhaps more closely related than any other two of
the important languages of the Archipelago, present a number
of differences in vocabulary, phonology, morphology, and syntax.
The difference in vocabulary is found not only in the case of
presentive, but also in that of symbolic words; phonetic changes
are few; morphological differences concern chiefly the verb, but
also occur in the pronouns and numerals. In the syntax we
find the differences principally in the use of various particles,
especially the ligature and the particle *ay, y,* and in the expres-
sion of the indefinite object of an action. In general, the Hili-
gayna and Panayan dialects show more resemblance to Tagalog
than does the Cebuan.

Some Minor Languages of Luzon.—By 1st Lieutenant WIL-
LIAM E. W. MACKINLAY, 1st Cavalry, U. S. A., Washing-
ton, D. C.

IT is not contemplated here to give more than a sketch of
some of the minor languages of Luzon, with only a mention of
others. The field is so extensive that an article could well be
devoted to each of the five civilized non-Tagálog tongues, and
another to the dialects of the uncivilized tribes of the north.

The first language to which attention is invited is the Ilocano.
Spoken by the most industrious, reliable and promising race in
the Philippines, as far as the lower classes are concerned, it
bears in its structure and vocabulary, even to its intonation and
accent, the hallmark of the people who speak it. It is the only
language of the Philippines which has been carried beyond its
original habitat within historic times, and bids fair to supplant
Pangasinán, its neighbor to the south, as it has already dis-
placed Ibanag in parts of the provinces of Cagayán and Isabela.
This spreading has all been due to the working classes, known
as the "tao" class to Americans and in Ilocano as "cailian,"
or tribute-payers, in contradistinction to the Spanish-speaking,
indolent upper class, who call themselves the "babacnang"
(nobility), and who are known to Americans as the "princi-
palia," and less politely as the "shoe-hombres." Of the work-
ing classes, nearly one thousand have enlisted in the Philippine
Scouts, which organization is a part of the United States Army,
and several hundred more have been enrolled in the Constab-
ulary or Military Police of the Archipelago. The Ilocanos
make good, steady, reliable soldiers, and like all the natives of
the Islands are clean, obedient, and brave when properly led.
Some few of the wild tribes adjoining the Ilocanos on the east
have also been enlisted and mixed with Ilocanos. These soldiers
are mainly serving in the Tagálog region, and compose thirteen
companies, numbered from the 12th to the 24th. Their officers
are Americans, except Lt. Patajo, Ilocano. There are five Ilo-
cano provincial governors, while in the two mountain provinces,
where the Ilocanos form the town population and the Igorrotes

the country people, American governors have been chosen.
Outlaw bands are unknown in the Ilocano region, and if the
common people are let alone by upper class agitators, who live
by their wits, there will be no serious disturbances reported
from the Ilocan provinces. The history of the recent outbreak
at Vigan, due to Tagálog intrigue, represented by Artemio
Ricarte, confirms this assertion.

Philologically, the Ilocano tongue seems nearest to Pangasinán,
which in its turn is closely allied to Pampango, adjoining it on
the south. It has also a certain affinity with Ibanag, spoken on
the Rio Grande de Cagayán, known anciently as the Banag.
There is a much greater resemblance between these four lan-
guages than any has with Tagálog, although Pampango has
borrowed many words from its more vigorous southern neigh-
bor. As with all the Philippine tongues, "e" and "i," and
"o" and "u" are almost interchangeable in Ilocano, although
"i" and "o" seem to be preferred. The native consonants
are: b, d, hard g, hard c, l, m, n, p, r, s, t, ua (w), and con-
sonant y, together with the peculiar guttural-nasal ng̃. H does
not exist in true Ilocano words. Other sounds, such as ch, f,
h, and v, have been taken from Spanish, and now the school-
children are struggling with the sounds, difficult to them, of
short e, the two sounds of th, sh, and others which they
encounter in the English now being taught.

A striking characteristic of Ilocano is the prevalence of t and
d, and the absence of the euphonic system of ties with ng,
which makes Tagálog so harmonious. Some expressions will
show this clearly: "Good morning," Iloc. "Naimbag a aldao;"
Tag. "Magandang arao." "What is your name," Iloc. "Asin
ti nagan mo?" Tag. "Sino ang pangalan mo?" Bicol. "Si
isay an g̃naran mo?" "Asin" is used only for persons; for
animals and things "ania" is used: e. g., "ania ti nagan ti
asom": "what do you call the dog?"

Ilocano has received little or no study from philologists of
note. Isabelo de los Reyes, an Ilocano, did some good work
upon the language prior to 1896, but since that time has devoted
his attention to political agitation. For some time he published
a paper in Manila called "El Ilocano." There is practically no
literature except a few romances of the class banished from
European literature by Don Quijote, and some lives of saints

published by the Augustine friars. This order was in charge of the Ilocano provinces from 1575 to 1898, and the two current grammars of the language are by members of that order. A small English-Ilocano vocabulary was published for the use of the schools by Wm. Edmonds of Laoag, Ilocos Norte, in 1902, and it is understood that he is now working upon an English-Ilocano grammar and dictionary.

The Ilocano-speaking population cannot be far from 400,000. Of these, twenty-five thousand may be able to understand a little Spanish, and a couple of thousand of the younger ones a little English. This however, is so little, that the upper Spanish-speaking aristocracy, numbering possibly 5000 in all, have the lower classes practically at their mercy, especially in regulating the communication between them and the American rulers. The result can be imagined.

The Ilocano region embraces the provinces of Ilocos Norte, Ilocos Sur, and Union. Ilocano is the town language in Abra, Lepanto-Bontoc and Benguet, a large part of Pangasinán and Zambales, and parts of Cagayán and Isabela. The two latter regions are separated from the other by the mountain tribes of the extreme north of Luzon, known as Apayaos, Adangs, Tinguianes, Guinaanes, and Igorrotes.

The language of many of these mountain tribes, especially that of the Adangs, Apayaos and Tinguianes, seems to differ little from Ilocano.

So little has ever been written about these tongues from actual observation that much discussion would be unprofitable, if not misleading. These tribes include perhaps from fifty to seventy-five thousand inhabitants, but the new census may give better statistics to work upon. The Guinaanes and some of the Igorrotes are wild and ferocious, but a tribe allied in language to the former, the Tinguianes, has settled in Abra and is quite pacific. The tribe numbers about 10,000, and it is the impression of those who have seen both, that they are closely related to the Apayaos of Ilocos Norte. Many Tinguian words are the same as those in Ilocano, and even the manner of forming the verbal tenses is the same. These observations upon the Tinguianes are at first hand.

Ibanag, meaning the dwellers upon the Banag, is quite closely related to Ilocano, but differs from all other civilized tongues of Luzon in possessing both f and v. "Fulan" is "moon," con-

trasting with "bulan" in the other languages of the group and Bicol, and with "bouan" in Tagálog. "Vagui" is "brother" (or sister), being quite different from Tag. "capatid," Iloc. "cabsat," and Bicol "tugan." "Good morning" is "mapia n`a umma" and singular to say, "mapia" is "good" in the Maguin-danao-Moro of Mindanao. No such form occurs in the languages between. It may be that this word was learned from a Moro band which was sent to Cagayán many years ago, and has returned to the south since the American occupation. "House" is "balay," practically the same as the corresponding word in Pangasinán, Ilocano, Pampango and mountain Bicol. The lowland Bicols use the word "harong." The Tag. is "báhay." "Danum" is water in all the Northern dialects, "túbig" in Tag., Bicol, and Bisay. This shortens to "ig" in Mindanao Moro, and changes to "äyer" in Malay. But in Malagasy it is "ranu," and it is "wai" in various Polynesian dialects. "Egg" is "iluc" in Tag.; in Iloc. and Bis., "itlog;" in Pamp. "ibon;" in Bicol "sugoc." "Ibon" is "bird" in Tag., and a fowl is "manuc" everywhere in Luzon. "Manuc" is a bird in Malay, while a fowl is "ayam." This is the Bicol word for dog, while among the Tinguianes the term means any household animal tied under the house.

There are two Cagayán companies, the 25th and 26th. The race numbers over 100,000.

Pangasinán is spoken only in a part of that province and Zambales. It is constantly losing ground before the more vigorous Ilocano. No companies of this race are recruited for the service. Natives of other races claim that this tongue is the most difficult to speak in the Archipelago. It abounds in words terminating in "d." There may be 200,000 of this race.

Pampango is spoken in the province of Pampanga and part of Tarlac. It is distinguished by the substitution of "u" where Tag. has "o." The Macabebes, who have a settlement of some 20,000 in Pampanga, speak this language, with a curious Japanese intonation, and some Japanese words. Thus, "Nan nu?" "what is it?" is utterly unlike the Tag. "Ano?", and is like the Nagasaki dialect, in which this phrase is "Nan no?" clearly different from Tokio "Nan děsu ka?" This is undoubtedly due to the settlement of Japanese Christians between 1650 and 1700 in Pampanga, still shown in the oblique Macabebe eye. It would be hard to distinguish a Macabebe and a Japanese

company, if dressed alike.   This is a personal observation at first hand.

The 1st to 11th Companies of Scouts are Macabebes, and have done gallant service.   The men are dashing, brave and clean, and will follow their officers anywhere.   All the officers are Americans.

Tagálog, spoken by nearly a million and a half people in Manila and the eight provinces adjacent thereto, as well as in several islands and parts of provinces, differs much from the other languages of Luzon, and seems in many ways to be more allied to Joloano Moro that to any other tongue of the Philippines.   It is more euphonic, and has changed primitive " r " to "l" in many cases, probably on account of the large admixture of Chinese blood for the last five or six centuries.   For example, the word "daraga," which means a girl in several dialects, is "dalaga" in Tag.   Similarly, the Arabic word "surat," meaning a writing in the Philippines, has been changed to "sulat," in Tag.

Only three Tagalog companies have been enlisted, the well known instability of the race preventing the arming of a very large number.   These three companies, however, have been carefully selected, and have done well.

The Bicol tongue, which is spoken by over 300,000 people in the three southern provinces of Luzon, Ambos Camarines, Albay, and Sorsogon, is but the most northern dialect of Bisayan.   The people were known in ancient times as the Ibalones, and now take their names from the river Bicol.   They are a quiet, peaceful people as a rule, and have two companies in the Scouts.   There are two well defined dialects; that spoken in the lowland districts, and that spoken in the hill country around Mt. Isarog, Mt. Iriga, Mt. Buhi, and the great volcano of Mayon.   Only one sentence will be here given of Bicol.   " Good morning " is " marahay na aldao," and it will be seen at a glance that it is the same as the Bisayan " ma-ayon adlao."   Two Spanish grammars exist of Bicol, and the writer has almost completed an English-Bicol vocabulary and phrase book.

Bisayan[1] will not be touched upon in this article, nor the many dialects of Mindanao and Joló.

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[1] Bisayan is officially spelled Visayan in the government service in the Philippines, after the Spanish custom.   The natives pronounce the initial as a *b*.

On Sanskrit l=Avestan d.—By Professor A. V. WILLIAMS
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THE interchange of a *d*-sound with an *l*-sound, though not gen-
erally common, is a well-known phonetic phenomenon; e. g. Lat.
lacruma for older *dacruma*, Gk. δάκρυ, O. Bret. *daer*, cf. Brug-
mann, *Compar. Gram.* i. § 369. In the Indian dialects the
alternation between *l* and Sanskrit *ḍ* (cerebral) is quite frequent,
although that between *l* and *d* (dental) is less common; see
Wackernagel, *Altindische Grammatik* § 194 a, b, and Gray,
Indo-Iranian Phonology §§ 212a, 258a. In the Iranian family
the interchange of dental and liquid consonants is rare, owing
to the relative infrequence of *l*-sounds, except in Afghan, where
the phenomenon is not unusual; see Geiger, *Grundriss der iran.
Philol.* i. 2. pp. 208, 209 §§ 3, 4, and Gray, *op. cit.* § 258b.
Turning from parallel words within the single families, Indian
and Iranian, and drawing comparisons between the two groups
with regard to words containing *d* or *l*, we may deduce two or
three lexical equations.

One of these instances of *l=d* is Skt. *khola* 'helmet'=Av.
xaoδa, OP. -*xauda*, NP. *xōd*, *xōi*, noticed by Wackernagel,
Altind. Gram. § 194b. Another is Skt. *lipi* 'writing, inscrip-
tion'=OP. *dipi* (*op. cit.*). The third, so far as I know, is a new
example, for I do not recall its having been previously drawn.
This instance is Skt. *lūma* 'tail'=Av. *dūma*. I think we may
confidently equate the words *dūma*, *lūma* lexicographically and
for the Iranian dialectic equivalents, NP. *dum*, *dumb*, Afgh.
lam, etc., refer to Geiger in his *Grundriss*, i. 2. p. 208 § 2, p.
210 § 8; Salemann, ib. i. 1. p. 266 § 29; Horn, *Np. Etymol-
ogie* § 573; but differently Bartholomae, *Studien* ii, 101.

Notes of a Journey to Persia, I.—Letters to the Correspond-
ing Secretary, from A. V. WILLIAMS JACKSON, Professor
in Columbia University, New York City.

1. The Caucasus and Old Legends.

THE CAUCASUS, March 5, 1903.—Early this morning we
reached Vladikavkas, and I have been travelling all the fore-
noon beneath the shadow of the frosty Caucasus, which stands
out like a giant barrier against the cloudy sky and is sharply
set off by the white plain of snow beneath. Winter here is
still in force, but the mountains wear a snowy coat at Vladi-
kavkas almost all the year round. Looking at their frowning
heights as we coast along, I can not but think of the old myth
of Prometheus which arises vividly before my imagination, and
I fancy I can picture the desolate vulture-peak where the Titan
benefactor of mankind was doomed to suffer in galling fetters
the torment imposed by Zeus. The entire region looks bleak
and barren enough just now, and the lonely atmosphere about
it is singularly impressive.

Here and there on the plain are large flocks of sheep huddled
together in the open spaces of the snow. The rushing streams
from the mountains with their hurrying sweep recall to my mind
the story of Colchis and the Golden Fleece, for I learned en
route that tradition still tells how the shepherds of by-gone
days were wont ofttimes to find grains of gold clinging to the
new-shorn fleece when they lifted it from the stream, where
they had laid it to be washed, because the mountain torrent
had left a golden deposit clinging to the wooly strands. The
legend, therefore, of the rich reward of the precious metal
seems not to be quite forgotten.

2. The Fire-Temple at Baku.

BAKU, March 6, 1903.—I reached Baku on the Caspian Sea
Thursday, March 6, and in passing through en route for Tiflis,
I made inquiry regarding the old-time *Ātash-kadah*, or Fire-
Temple, at Surakhany near by. On this spot the faithful
Guebers since ages past have paid homage to the eternal naphtha

flame that springs from the earth.   The place is a goal of
hallowed pilgrimage likewise for those in India who hold fire in
special reverence.   Only a year ago a pilgrim band of Parsis
from Hindustan visited the venerated spot.   The walls in fact
are covered with dedicatory tablets left at various times and
inscribed by different hands.   The temple is one of the sights
for those who may chance to come to Baku, but so far as I
could find out it is no longer hallowed by any special religious
association, which seems a loss from the standpoint of Zoroas-
trian tradition; but I hope to gather more on this subject when
I return to Baku, and I look forward to taking some photographs
of the old shrine and its surroundings, besides those which I
have purchased.

   Postscript, June 13.—On returning to Baku I spent half a
day at Surakhany, and was able to complete my notes and take
a number of pictures of the temple.   The sacred precinct is
enclosed by four rather high walls, in the midst of which the
fire-shrine stands.   It is a square building of brick, stone, and
mortar, about twenty feet high, and with sides of like dimen-
sions (the sides actually measure in meters 6.28×6.40).   Facing
the points of the compass there are four arched doors or en-
trances, each approached by four steps.   Evidences are visible of
pipes once used to conduct the oil to the center of the sanctuary.
Near the top of the shrine, on the outer side facing the east, I
noticed an inscription in the Nagari character, probably written
in Marathi, but it was too high and the light at the time so
unfavorable that I could not get a good photograph of it.
Besides this I counted on the walls that enclose the precinct
thirteen other inscriptions.   They were generally written on
tablets sunk into the plaster over the doors opening into the
cells or cloistered chambers around the precinct.   The import
of the inscriptions so far as I could make them out was an
ascription of praise to Fire.   Almost all were Indian, and
agnaye namah (observe *n*) was of frequent occurrence.   Only
one of the records was in the Arabic script and this contained
ātaš, the common Persian word for fire.   One of the number
seemed quite obliterated and illegible.   In addition to the total
number of fourteen within the walls, there was still another
inscription of like character written on the outside of the
enclosing wall:

In former times the temple and precinct were in charge of
pious ministrants, whose duty it was to guard the sacred flame.
The last of these devotees died a number of years ago and the
shrine is no longer a center of religious worship. In the march
of progress Baku has become the head of the Russian petroleum
trade and these hallowed grounds now form part of the premises
of a flourishing up-to-date oil company. The holy flame, so
long cherished, has been extinguished, lest it should cause an
explosion of the adjoining petroleum wells.

3. The Yezīdīs, or so-called Devil-Worshippers, around Tiflis.

TIFLIS, March 7, 1903.—On arriving at Tiflis one is struck
immediately by the interesting combination of Orient and Occi-
dent. The old town, with its manifold and curious types of
life, seems like a meeting ground of East and West. The
sheep-coated dweller of the Caucasus crowds against the Arme-
nian, Georgian, Persian, or Kurd, or moves side by side with
the European, till one is bewildered by the ever-changing sea
of faces. The Caucasian Museum, with its rare collection of
material relating to the Caucasus, shows the loving and scholarly
care of its director, Dr. Gustav Radde, and well repays a
student's careful visit.

In Tiflis, moreover, it has been my pleasant privilege to meet
the Rev. John Larsen, who is in charge of the local Swedish
mission. From Mr. Larsen I was able to gather some particu-
lars regarding that interesting sect, the Yezīdīs, or so-called
'Devil-Worshippers,' a people to whose history I had already
given some attention in connection with my studies of Zoroaster
and the religion of ancient Persia. I mention the memoranda
that I made, merely in the hope that other writers may be
encouraged to add more to the material which is already acces-
sible in print regarding the representatives of this curious relig-
ious persuasion. As Mr. Larsen told me, so far as relates
to the religious beliefs of the Yezīdīs his information rests in a
large measure on what he had learned indirectly regarding
them, and it must be taken as such; but his knowledge of their
manners and customs is based directly upon the acquaintance
which he and his wife have had with these people in connection
with the missionary work at Tiflis and the vicinity.

In the Caucasus region, so far as my informant had heard, the number of Yezīdīs may be as many as twelve or fifteen thousand. In the district about Tiflis alone there are several hundred of these people. It is largely their custom to dwell in the districts lying outside the towns. The same I believe is true of Erivān and of the territory generally here adjacent.

As to occupation, the Yezīdīs around Tiflis are chiefly engaged in menial work. Their principal employment is to perform scavenger jobs and drudgery tasks for the most part, and they go clad in the meanest rags. The stories that were told me regarding their functions reminded me in some respects of the 'sweeper class' of India; but recent Russian municipal ordinances have led to their duties being taken in part by others, so that their occupations have varied considerably within the last year. In the division of work in the family the husband as a rule works in the town during the day, while the wife carries on the agricultural duties and other charges connected with the household economy at home in the outlying districts. To this home in the suburbs the man returns at night. Despite their impoverished appearance a number of Yezīdīs are said to possess quite a little money, and in this vicinity at least they apparently lead contented lives, for their wants seem certainly to be very meagre.

As to their religion, I am more or less acquainted with the accounts given by Layard, Menant, Spiro, and others; but these I have not at hand of course at the moment, nor have I as yet had access to some of the recent articles on the Yezīdīs, e. g. Anastase in *Al-Machriq*, and notes by Crowfoot, Giamal, and others, in current numbers of English, Italian and French journals. For this reason my notes on the subject are practically only memoranda or comments, which other scholars may supplement, correct, adopt, or reject, according to circumstances.

I have already implied that my interest in the Yezīdīs is chiefly due to associating them in a distant way with certain phases of the old Iranian religion. It is generally recognized and acknowledged that some old reminiscences of the common Iranian faith, or possibly of the ancient pre-Zoroastrian creed, may have lingered down to present times among them, in spite of all the outside influences of Mohammedanism and of other religious doctrines. One point, for example, which was told me, struck me as being old Iranian. The Yezīdīs are shocked if

one spits upon the earth, because they interpret this as an insult
to the devil. But, in my opinion rather, there must lie at the
basis of this abhorrence the well-known Zoroastrian prescription,
so familiar from the time of Herodotus and Xenophon onward,
forbidding the earth in any way to be defiled.

Passing over the familiar material about Malik Taus, I record
one or two points which my informant had received from a
christianized Mohammedan on the subject of Yezīdī beliefs.
They are to be taken for what they are worth. The devil, as a
fallen angel, is stated to have repented and to have done pen-
ance for seven thousand years, and his tears of repentance filled
seven vessels which will be used at the Day of Judgment to
quench the fire of the seven hells! God's gracious bounty
accordingly saw fit to pardon the sinner and restored him to
heaven, but the angels were inclined to look askance at their
re-instated brother. Whereupon God bade them not to venture
to scorn the devil, if he himself had thought right to pardon
the penitent miscreant. Accordingly, as is well known, the
Yezīdīs allow no derogatory allusion to the devil and if the
name of *Sheitān* be mentioned in their presence they shrink
with horror at the word. All those who have read Layard's
account of the Yezīdīs will recall his personal experience in this
matter. I have often thought that some similar but very dis-
tant idea may possibly lie hidden beneath the propitiatory
sacrifice which Amestris, the wife of Xerxes, performed accord-
ing to Herodotus (7. 114) and others. Is it indirectly possible
that the *daēva-yasna* or 'devil-worshippers' in the Avesta may
have had somewhat kindred notions; and that the Yezīdīs may
show some surviving traces of the devil-worship in Mazandaran
which Zoroaster anathematized so bitterly.

It is not necessary here to add that, owing to the residence of
the Yezīdīs among the Mahommedans, if for no other reason,
the sect naturally has much directly in common with Islam. I
have incidentally mentioned the Yezīdīs in the Iranian *Grundriss*,
ii. 696, for example, in connection with the various religious
movements that came more clearly into evidence in Persia as in
part the outcome of the Mohammedan conquest. Among the
Yezīdīs, as an instance, circumcision is known to be practised,
but not regularly, and as to sacramental rites Mohammedan
priests may officiate at Yezīdī weddings and even at their

funerals. Polygamy is apparently not forbidden, but owing to the poverty of the people it is not commonly practised. The Yezīdīs drink wine, yet not in excess, according to the information I was able to gain. Much more information, however, could be given no doubt on such points, and with authority, by the Rev. Mr. McDowell, an American missionary, who has made special researches, I learn, among these people. From him my kind informant had heard that the Yezīdīs are also understood to believe in a father primeval, who lived before Adam and did not fall in sin. If this be so, and I have no books at hand to look further into the matter, the Zoroastrian student will at once recognize a far-off reminiscence of Avestan Gaya-meretan who lived prior to Mashya and Mashyōi, the Iranian Adam and Eve.

Several incidental points were likewise gathered indirectly from information of a Swedish lady, a friend of Mr. and Mrs. Larsen, who had spent some time among the Yezīdīs and had written a short account of her experiences. One point is worth noting; it is the recognition of a sort of ascetic order of women, *fakīriah*, in the Yezīdī community, corresponding evidently to the general idea *fakīrs* among men. Curious, but interesting, seemed the statement from the same source, that the Yezīdīs offer one sheep every year to Christ and thirty to the devil ! The statements regarding a book of divine revelation, *El-Yelvah*, and its interpretation by Sheikh Ādi (c. A. D. 1200) are known elsewhere and accordingly are not repeated. It is my hope further to continue my inquiries and studies regarding this sect, especially with respect to the Iranian side of their beliefs, which all who have studied the subject have recognized in a general way.

4. Avestan Observations in Azarbaijan.

JULFA, TABRIS, URUMIA, March 14–25, 1903.—The journey by wagon and on horseback through northern Azarbaijan has given an excellent opportunity to study a part of the country which must have been the Avestan Airyana Vaējah, or Ērān Vēj. This was the country where Zoroaster arose, according to the view now more generally accepted. On the way I have had the Vendidad constantly before my mind, for the sights and scenes keep recalling it. Omitting some of the special observations

which I have made in the region, and I hope to publish them
later, I shall call attention to two or three incidental matters.

The cold has been intense. With frozen ears and face and
suffering from exposure and partial snow blindness, I can under-
stand why the Avesta regarded the winter in Airyana Vaējah
as 'the work of demons' (Vd. **I.** 2 *zyạṇ̃a daēvā-dātəm*)
created to mar this region which otherwise would be a paradise.
In Airyana Vaējah according to the Vendidad (**I.** 3) there were
'ten months winter and two months summer'—*dasa avaθra
māŵhō zayana dra hạminа.* I could sympathize also with the
sufferings of Xenophon's soldiers in the snows among the
Carduchi, yonder on the other side of the Kurdistan mountains.
One wild ride en route to Urumia I shall not forget. In the
mountains near Gūchī I had to abandon the wagon in drifts
nearly as high as our heads. Night was falling and the storm
was raging. There was nothing to do but to take to the horses'
backs. The guide, who had secured me some extra animals,
ominously asked where our rifles were. [The awful murder of
my friend, Rev. Benjamin W. Labaree and his servant, which
has since been perpetrated in this very region, makes the risk of
the journey still more real. The Avesta alludes to such bandits
and assassins in Zoroaster's time—*tāyu, hazaŵha, gada.*] For
hours we plowed forward through the snow, as best we could,
and amid darkness and blinding sleet, until shelter and safety at
last were found in the plain. Winter seemed truly the creation
of Aṅra Mainyu.

On the journey around Lake Urumia, known to Zoroaster
as *Čaēčista,* I made special observations of the country and
people, the cattle, sheep, dogs, and birds, so far as they would
illustrate the Avesta. The details of these observations, to-
gether with my notes on the Ash Mounds around the City of
Urumia, will be published in my *Persia Past and Present.* I
shall add, however, some remarks here regarding the dogs, who
do not enjoy among the Mohammedans the esteem they did
among the ancient Zoroastrians.

The dogs are large, resembling the mastiff in size, wolfish in
appearance, tawny in color as a rule, and frightfully savage in
temper. [I may add now that the dogs in Northern Iran were
larger and more ferocious than those in the south, for I took
note of them from the Caspian almost to the Persian Gulf and

from Yezd to Bokhara and Samarkand.] In the town of Uru-
mia, so often associated with Zoroaster's name, I saw a good
specimen of the 'white dog with yellow ears—*spānəm spaētəm
zairi-gaošəm*—which the Vendidad (Vd. 8. 16 etc.) enjoins as
one of the two dogs to be used in the *sag-dīd* ceremony of
exorcising the spirit of death. The other, 'a yellow dog with
four eyes'—*spānəm zairitəm čaθru-čašməm*—that is, with two
spots above the eyes, I did not so specifically see, although
tawny-colored dogs are common enough. The spots over the
eyes are apparently less common, which may account for the
value of such dogs in rites of exorcism, and it may be of inter-
est to add that Europeans informed me that the German dachs-
hund loses the tan spots over its eyes after a generation or two
in Persia.

5. The Region where Zoroaster probably made his First Convert.

MIANDOAB, March 31, 1903.—My endeavor to determine the
position of places connected with scenes in Zoroaster's life has
not been perhaps without result. I mention one such identifica-
tion that seems to me plausible. It is a localization of the
probable place where Zoroaster made his first convert, his own
cousin, named *Maiδyō-māṇha* in the Avesta, or *Mēṭyō-māh*
in Pahlavi. We know from tradition that Zoroaster passed
much of the earlier part of his life in the region of Lake Uru-
mia (Av. *Čaēčistā*). From times of antiquity the southern
shores of this lake have been covered by great tracts of reeds.
The map to-day shows a 'Forest of Reeds' some sixty miles
in extent on the south. The Pahlavi writings of Zāt-sparam
(2. 38), in alluding to the incident of the conversion, locates the
scene 'in the forest of ready hollows, where is the haunt of
the wild-boar species,' as cited and discussed in my *Zoroaster
the Prophet*, p. 54, but not then identified; see also West in
SBE. xlvii. 155. The high road which leads around the lake
and towards ancient Ragha (now Rai) near Teheran, where
Zoroaster's mother is said to have been born, passes along the
edge of what I believe to be this very forest of reeds. I trav-
elled over it by caravan. Near the village of Khor Khorah,
between Mahmadyar and Miandoab, the region abounds in hol-
lows and reeds and I saw immense masses of the slender stalks,
some of them fifteen or twenty feet high, cut from the 'forest.'

In the region also 'the swine of the wild-boar species' abounds,
and the animals are hunted by the natives for sport. They are
not eaten, however, by the Mohammedans, to whom the flesh of
the hog is forbidden by the Koran, but by the Armenians, who
have no such religious scruples in the matter and derive actual
advantage from the chase. All the surroundings of the place
combine with what we know of Zoroaster's life through tradi-
tional literature, the Avesta, Zāt-sparam selections, the Zar-
tusht-Nāmah, and other works, to make us fairly certain that
this was at least the region to which the Pahlavi passage refers,
even if we cannot identify the precise spot. It serves also as
another link to connect the beginning of Zoroaster's mission
with northwestern Iran.

6. Among the Zoroastrians of Yezd.

YEZD, May 11.—I have had to omit notes from Hamadan,
Kermanshah, Behistun [for the latter see now vol. xxiv. 77–95],
Isfahan, Persepolis and Shiraz, but I now send a brief memor-
andum regarding my stay among the Zoroastrians at Yezd.
There have been opportunities for conferences with them regard-
ing their beliefs, religious observances, traditions, customs and
the like. I have had the privilege of visiting their chief fire-
temple to hear the ritual and have learned something of their
home life. The results of their experiences will appear in my
Persia Past and Present when it is published. Meanwhile I
must simply call attention to the pronunciation of Avestan by
the priests at Yezd. One point particularly struck me; they do
not employ spirants, χ, θ, δ, γ, as we generally presume; but use
stops or rather aspirates, *kh*, *ph*, *dh*, *gh*, etc., as I shall explain
hereafter. The plans for the remainder of my journey will
carry me to Teheran, the Caspian, Merv, Bokhara, and Samar-
kand.

Some Folk-Stories of Rāmdās the Last of the Sages.—By
      Miss Lucia C. G. Grieve, Satara, India.

The most picturesque figure in Marathi folk-lore is that of
Shivaji, the great military chief who broke the power of the
Moguls and gave the Hindus back their independence.

Next to him, and enshrined more deeply in the popular affec-
tion, stands Rāmdās, Shivaji's Guru or spiritual instructor.
The king was a foreigner, often despotic—though that is a small
matter to a Hindu—frequently as terrible to his friends as to
his foes. But Rāmdās was one of themselves, the ideal holy
man, the poet whose verses are still treasured, the founder of a
popular religion, the gentle sage who went about doing good,
and whose ready wit and keen sense of humor confounded his
foes and endeared him to all with whom he came in contact.

The facts of his life are heavily encrusted with legend, the
wild legend in which the Hindu mind revels; but some truth
can be gathered in tiny scraps.

He was born in a small village near Atit, about eleven miles
south of Sātāra, a Brahman of the Deshāsta caste, the younger
of two sons. In his childhood, so great was his love for the
god Rāma that he refused to go to school, much to his father's
disgust, and spent his whole time collecting sacred pebbles and
worshipping them. At six or eight years of age the ceremony of
investiture with the sacred *muñja* was performed, and he was
very happy to become a Brahmacārin, or adult unmarried ascetic;
and unmarried he resolved to remain all his life. That he was now
permitted to recite the holy texts gave him great pleasure; and
though he had no Guru, he tried his best to keep all the forms
as he had read them or seen them explained in the religious
books. When he was nine or ten years old, his father decided
that it was time for him to marry, and selected the girl and
fixed the date for the ceremony. Rāmdās had said little about
his resolve not to marry, and what little he said his father did
not heed. So the boy allowed the preparations to go on, even
to the point where the shawl is dropped between the "high
contracting parties," and the priest begins to say the irrevoca-

ble words. But just as the priest opened his mouth Rāmdās
descended from the marriage throne, told his father he would
not marry, and leaving the house made his way to the jungle.
Here, in a cave on the side of the hill Sajanagara, near Parali,
about four miles from Sātāra, he dwelt and worshipped "with
heart and soul," performing the Sāndhya ceremonies according
to all the prescribed rites. At the end of twelve years Rāma
appeared to him and endowed him with miraculous power.
After that he took up his residence in the village of Parali;
and in the great temple at that place are still to be seen his
stick, his drinking-cup, and his coach. Here Shivaji heard of
him, went to visit him, and was so pleased that he made him
his Guru. Thenceforth the king did nothing, great or small,
public or private, without consulting this sage. Rāmdās had
many disciples, of whom Kalyāṇa was the chief; and together
they traveled and revived the Hindu religion all over India as
far north as Benares, introducing the worship of Mārŏti, a
popular god, not so hedged about with ceremonies as are most
of the other Hindu divinities.

Many anecdotes, most of them of miraculous character, have
crystallized about the name of Rāmdās.

It is said that one day when Rāmdās was at Parali, Shivaji
wished to see him. No sooner had the thought taken shape in
the king's mind than Rāmdās stood before him in Sātāra Fort.
The king was amazed, but as he was fond of him and an honest
and true disciple he made bold to ask how he had come there in
so short a time. Rāmdās answered that he should see; and he
forthwith placed one foot on Sātāra Fort and the other on the
fort at Parali four miles distant. Shivaji began to be afraid
when he saw this, and the sage resumed his natural form.
Thenceforth the king regarded him more highly than ever
before.

There was another sage who had miraculous power, but he
was very proud. Rāmdās decided that something should be
done to lessen his pride. So one day he took a buffalo and
killed it before all the people. Everyone was horrified, and
they sent word to Shivaji and to the other sage. Meanwhile
Rāmdās had the flesh cut up and put into baskets and carried
into the cook-room; and when the king appeared, he asked what
he had come for. Shivaji said nothing, but the rival sage answered

that it was not proper for a Brahman to kill a buffalo. Rāmdās asked, where was any buffalo killed ? The sage replied that its flesh was in the cook-room. Rāmdās told him that if that were so, to bring it out. The sage went to get it, but strange to say, all the baskets were filled with dishes ! Then the sage fell at the feet of Rāmdās and begged him to pardon him; but Rāmdās replied that it was only to remove his pride that he had done this.

Rāmdās was kind to all and made no distinction between Brahmans, Mohammedans, etc. One day a Mohammedan emperor invited him to meet him in one of the forts. As soon as they were inside, the emperor had all the doors locked and asked the sage how he could get out. In these old forts on the hill-tops, there are small holes at the edge through which those within could fire down on the enemy below. Rāmdās replied that he could go out through one of these holes. The emperor did not believe him and told him to go. Whereupon the sage made his body smaller in diameter than a bullet, and passed through quite easily. The emperor was greatly amazed, and from that day began to love and reverence him.

The disciples of Rāmdās were very honest and just, and greatly devoted to him. One of the disciples used to give the sage *wida*, first chewing the leaf to make it soft, so that he could eat it easily. Rāmdās by his miraculous power knew this, but because the man was a good disciple, he ate the *wida* that he brought him. One day a gentleman told Rāmdās all about it. The latter told the man to tell the disciple to send the instrument by which he reduced the *wida* to pulp. When the disciple heard this he took a sword, and cutting off his own head, handed it to the man. At this the gentleman began to be afraid, but he was obliged to carry the head to the sage. When he told Rāmdās, the latter replied that the disciple would do anything for him, so he loved him and ate the *wida ;* but he was afraid the disciple would die without his head. So he took the head and put it on again, and it was as good as ever: but he did not set it quite straight, and the disciple ever after had his head twisted a little to one side.

Kalyāṇa was the first and chief disciple of Rāmdās. One day, in order to put the latter to the test, Rāmdās did a miracle. He called together all his disciples and showed them a great

swelling on his thigh from which he was suffering much pain, and he told them that if any of them would suck the matter from it he would recover, but otherwise he would die. All professed great sympathy, but as he called on them one by one to perform this service, "they all with one accord began to make excuses." But when he came to Kalyāṇa and asked if he were willing, this disciple replied that he had made an offering of his life to him and therefore he would do anything. Then he applied his lips to the swelling, but as he did so the lump became a large and sweet mango! Everyone was astonished, and Kalyāṇa became chief of the disciples.

At another time, to put Shivaji to the test, Rāmdās told the king that he was very sick, but that if he would bring him some milk, from a tigress he would recover. The king resolved to bring the milk or die in the attempt. So he started out and came to a thick jungle and entered it and began to search for a cave. Presently he found one with a big tigress inside. She was very fierce and terrible, and as he approached her she made at him. But strong in his resolution, he was not afraid, but went boldly up to her and began milking her. This enraged her still more, and she tried to eat him, but he persevered and filled his pot with the milk. Then he started to go home; but as he looked back he saw, not the tigress, but the sage! So the king fell at his feet rejoicing, and thenceforth Rāmdās regarded him as one of his most devoted disciples.

[The Deshāsta Brahmans mentioned in this article are those of the Deccan from Ahmadnugger to Sātāra, in contradistinction to the Konkon Brahmans of the coast. . Mărŏti, as Miss Grieve carefully writes the word, to give the pronunciation, is Sk. Māruti, in the epic a late epithet of Hanuman, but now the usual name of this deity in the mouth of the common people. The statement that the worship of Hanuman was introduced by Rāmdās is interesting as a legend. Historically it may be doubted whether it was even revived; perhaps it was extended or emphasized by the saint. The *wida* is the betel, Sk. *vīṭikā*. —ED.]

A Bibliography of the Plays of Bhavabhūti and of Kṛṣṇa-miśra.—By MONTGOMERY SCHUYLER, JR., United States Embassy, St. Petersburg.

IN volumes xxii (1901, pp. 237–248), and xxiii (1902, pp. 93–101) of the JAOS. I published a bibliography of the dramatic works of Kālidāsa, and in the *Verhandlungen des XIII. Internationalen Orientalisten-Kongresses* (Sektion ii a, pp. 33–37) a bibliography of the plays of Harṣadeva. The present article is designed to continue the compilation of a "Bibliography of the Sanskrit Drama," which is to appear as Volume III of the Columbia University Indo-Iranian Series. Bhavabhūti wrote three plays, the *Mālatīmādhava* and two dramas or dramatic epics on the life of Rāma, the *Mahāvīracarita* and the *Uttara-rāmacarita*, while Kṛṣṇamiśra is known by his only work, the interesting *Prabodhacandrodaya* or "Rise of the Moon of Intellect," a play resembling the early mystery plays of mediæval Europe.[1]

MĀLATĪMĀDHAVA.

TRANSLATIONS.

A. English.

1. Malati and Madhava or the Stolen Marriage, translated from Sanskrit by H. H. Wilson.
    (In his "Theatre of the Hindus," vol. ii.)

B. French.

'Malati et Madhava. Drame traduit du sanscrit et du prakrit par G.· Strehly, précédé d'une préface par A. Bergaigne.
    Paris, 1885, 12°, pp. 12+274.
    (Bibl. Orient. Elzéver. xlii.)

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[1] Here, as in the three articles mentioned above, the translations are arranged according to the language in which they are written, and under each heading chronological sequence is followed. In transcribing titles I have usually followed the spelling of the original. Works of general criticism dealing only incidentally with the plays are not noted here. Nor have manuscripts been included, although I expect to include them in the forthcoming *Bibliography of the Sanskrit Drama.*

C. German.

Malatimadhava, ein indisches drama von Bhavabhuti. Zum
	ersten Male und metrisch aus dem Original ins Deutsche
	übersetzt von Ludwig Fritze.
		Leipzig, 1883, 32°, pp. 125.

D. Dutch.

Malati en Madhava. Een Indische drama vetaald en verkort
	door P. A. S. van Limburg Brouwer.
		(In Tijdspiegel, 1871, i, 418.)

E. Bengali.

Malatee Mudhaba, a comedy of Bhavabhootee. Translated
	into Bengalee from the original Sanskrit, by Kali Prusno
	Sing.
		Calcutta, 1859.

F. Marathi.

Malatimadhava. Translated into Marathi by K. S. Rajvade
	and revised by Chiplonkar.
		Bombay, 1861, 8°, pp. 152.

TEXT EDITIONS.

1. Mālatīmādhava; a drama in ten acts; with a commentary of
	the Prakrit passages.
		Calcutta, 1830, 8°, pp. 175.
2. Malatimadhavae fabulae actus I. cum variis lectionibus
	edidit C. Lassen.
		Bonnae, 1832, 4°, pp. 48.
3. Mālatīmādhava, with a translation of the Prakrit passages
	edited by Kailasa Chandra Dutt.
		Calcutta, 1866, 8°, pp. 148.
4. Mālatīmādhava with the commentary of Jagaddhara, edited
	with notes, critical and explanatory, by Ramkrishna
	Gopal Bhandarkar.
		Bombay, 1876, 8°, pp. 399+76. Bombay Sanskrit
		Series, No. xv.
5. Mālatīmādhava, edited with a commentary by Jibānanda
	Vidyāsāgara.
		Calcutta, 1876, 8°, pp. 185.

6. Mālatīmādhava with the commentary of Tripuraisuri called
     Bhavapradīpaka, in Telugu.
          Madras, 1883, 8°, pp. 128.
7. Malatimadhava. Satika, Part I.
          Calcutta, 1886, 8°, pp. 60.
8. Mālatīmādhava. With the commentary of Jagaddhara.
   - Edited with an interpretation of the Prakrit passages by
     Bhuvanachandra Vasāka.
          Calcutta, 1886, 8°, pp. 317.
9. Mālatīmādhava, with the commentary of Tripurari and
     Jagaddhara, edited by M. R. Telang.
          Bombay, 1892, 8°, pp. 402.

MAHĀVĪRACARITA.

TRANSLATIONS.

A. English.

Mahāvīracarita. The Adventures of the Great Hero Rama.
     An Indian Drama in seven acts. Translated into English
     Prose from the Sanskrit by John Pickford, M.A.
          London, 1871, 8°, pp. xvi+172.
          London, 1892 reprinted, 12°, pp. 20+172.

TEXT EDITIONS.

1. Mahāvīracarita. Edited by Francis Henry Trithen.
          London, 1848, 4°, pp. iv+147.
2. Maha Vira Charita, a drama in seven acts. Edited by Tara-
     natha Tarkavachaspati with occasional glosses.
          Calcutta, 1857, 8°, pp. ii+120.
3. Maha Vira Charita. Edited with notes by Jibānanda Vidyā-
     sāgara.
          Calcutta, 1873, 8°, pp. 142.
4. Maha Vira Charita. Edited by Anundoram Borooah, with
     a Sanskrit commentary and a Sanskrit-English glossary.
          Calcutta, London. 1877, 8°, pp. xiii+310.
5. Maha Vira Charita, edited with various readings and notes
     in Sanskrit by Sridhara Ganesa Jyotishi.
          Poona, 1887, 8°, pp. 135+29.

6. Maha Vira Charita, with the commentary of Viraraghava,
    edited by T. R. Ratnam Aiyar, S. Rahgachariar, and K.
    P. Parab.
    .   Bombay, 1892, 8°, pp. 260.

CRITICAL WORK.

Mahaviracarita, analysed in Wilson, "Theatre of the Hindus,"
    vol. ii.

UTTARARĀMACARITA.

TRANSLATIONS.

A. English.

1. Uttara Rāma Charita.   Translated by H. H. Wilson.
        In his "Theatre of the Hindus," vol. i.
2. Uttara Rāma Charita, a literal translation from the original
    Sanskrit by Hiranmaya Mukhopadhyaya.
        Calcutta, 1871, 8°, pp. 84.
3. Uttara Rama Charita.   Translated into English by C. H.
    Tawney.
        1° edition.   Calcutta, 1871, 8°, pp. 81.
        2° edition.   Calcutta, 1874, 8°, pp. 101.
4. Uttararāma Charita.   An English Translation by K. K.
    Bhattacharyya.
        Calcutta, 1891, 8°, pp. 142.
5. Uttara Rama Charita, edited with a Sanskrit commentary
    by B. S. Ghate.   Together with an English translation
    and notes, a vocabulary and introduction by V. S. Pat-
    vardhan.
        Nagpur, 1895, 8°, pp. 336.

B. French.

Le Dénouement de l'histoire de Rama, Outtara Rama Charita
    drame de Bhavabhouti, traduit avec une introduction
    sur la vie et les oeuvres de ce poete par F. Nève.
        Bruxelles, Paris, 1880, 8°.

C. Hindi.

Uttar Ram Charita, by L. Sita Rama.
        Allahabad, 1899, 8°, pp. 96.
        (In "Our Ancient Theatre," No. 2, by Sita Rama.)

TEXT EDITIONS.

1. Uttara Rāma Charita, or continuation of the history of Rama, with a commentary explanatory of the Prakrit passages.

    Calcutta, 1831, 8°, pp. 132.

2. Uttara Rāma Charita. Edited at the request of [and with a preface by] E. B. Cowell, by Premachandra Tarkabagisa. With a short commentary.

    Calcutta, 1862, 8°, pp. 181.

3. Uttara Rama Charita, edited with commentary by Tarakumara Chakravati. With a preface by Barada Prasada Majumdar.

    Calcutta, 1870, 8°, pp. 208.

4. Uttara Rāma Charita. Edited with Sanskrit notes by Iswarachandra Vidyasagara.

    Third (?) Edition. Calcutta, 1876, 8°, pp. xv+246.

5. Uttara Rama Charita, with a commentary called Bhavabodhi by Ramachandra Budhendra. In Grantha characters.

    Madras, 1881, 8°.

6. Uttara Rama Charita, with extracts from two Sanskrit commentaries and notes in English by Krishnarao Bapaji Mande.

    Poona, 1881, 8°, pp. 75+17.

7. Uttara Rama Charita, a drama in seven acts. Edited by Jibānanda Vidyāsāgara.

    First Edition. Calcutta, 1881.

    Second Edition. Calcutta, 1889, 8°, pp. 268.

8. Uttara Rama Charita, a Sanskrit Drama, edited with copious Sanskrit and English notes by Shrinivas Govind Bhanap.

    First Edition. Bombay, 1888, 8°, pp. 212.

    Second Edition. Bombay, 1893, 8°, pp. 218.

9. Uttara Rama Charita, with Sanskrit commentary by Pandit Bhatji Shastri Ghate, together with a close English translation and notes by Vinyak Sadashiv Patvardhan.

    Nagpur, 1895, 8°, 12+192+31+16.

10. Uttara Rama Charita. With the commentary of Viraraghava. Edited by T. R. Ratnam Aiyar and K. P. Parab.

    Bombay, 1899, 8°, pp. 174.

    (See also No. 4 under Translations above.)

CRITICAL WORK.

Weber, Albrecht.   Über das Uttamacaritrakathānakam, die
Geschichte vom Prinzen Trefflichst.
Sitzungsberichte d. Berl. Ak., 1884, p. 269.

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Bhavabhūti and his Place in Sanskrit Literature by Anundoram
Borooah.
Calcutta, 1878, 8°, pp. 64.

KRSNAMIŚRA.

PRABODHACANDRODAYA.

TRANSLATIONS.

A. English.

Prabodha Chandrodaya, or Rise of the Moon of Intellect, a
spiritual drama, and Atma Bodha, or the Knowledge of
the Spirit.   Translated from the Sanskrit by J. Taylor,
M.D.
1° ed. Bombay, 1812.
2° ed. Calcutta. 1854, 8°, pp. xiii+125.
3d° ed. Bombay, 1893, 8°, pp. 18+74.

B. French.

Traduction de la Prabodhacandrodaya sanskrite par S. Deveze.
Paris, Revue de Linguistique, Vol. xxxii, July,
1899, et seq.

C. German.

1. Prabod'h Chandro'daya, das ist der Aufgang des Mondes der
Erkenntniss, ein allegorisches Drama.   Nach der eng-
lischen Ubersetzung des Dr. J. Taylor von J. G. Rhode.
Only the first three acts completed.
Berlin, 1820, In Beiträge zur Alterthumskunde mit
besonderer Rücksicht auf das Morgenland, 2° Heft,
pp. 41-99.

2. Prabodha Chandrodaya.   Die Geburt des Begriffs.   Ein
   theologisch-philosophiches Drama, zum ersten Male ins
   Deutsch übersetzt; mit einem Vorwort eingeführt von
   K. Rosenkranz.
   > Translated by Th. Goldstucker; published without
   > his name.
   > Königsberg, 1842, 8°, pp. xxv+183.
3. Prabodha Chandrodaya oder der Erkenntnissmondaufgang.
   Philosophisches Drama.   Nebst Kalidasa Meghaduta.
   Metrisch übersetzt von B. Hirzel.
   > Zürich, 1846, 8°.

D.   Dutch.

De Maan der Kennis.   Theologisch, Metaphysisch Drama.
   Vertaald door P. A. S. van Limburg Brouwer.
   > Amsterdam, 1869, 8°.

E.   Russian.

Prabodha Candrodaya.   Perevod po Russki.   Kovalevsky.

F.   Bengali.

1. Atmatattvakaumadi, being a paraphrase of the Prabodha
   Chandrodaya in Bengali by K. Tarkapanchadana, G.
   Gangadhar, and R. Siromani.
   > Calcutta, 1822, 8°, pp. 194, with the verses of the
   > original in Sanskrit.
   > Another edition.   Calcutta, 1855, 8°, pp. 190.
   > Another edition.   Calcutta, 1861, 8° ? pp. 168.
3. Prabodh Chandroday, translated from Sanskrit by Ganga-
   dhar Nyayaratna of Rajpur.
   > Calcutta, 1852.
4. Prabodha Chandrodaya, a drama in six acts with a commen-
   tary by Maheshvara Nyayalamkara.   Edited by Bhavani-
   charana Sarman.
   > Calcutta, 1832, fol. pp. 54.

G.   Hindustani.

Tahzil i makal also called Ta'wiz i iman.   Translated by Aka
   Hasan.
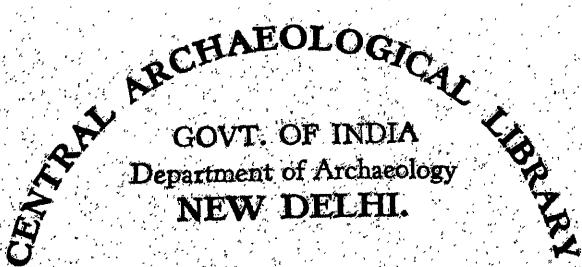   > Gujranwala, 1871, 8°, pp. 60.

TEXT EDITIONS.

1. Prabodha Chandrodaya. Sanscrite cum scholiis et var. lectionibus edidit H. Brockhaus.

    Leipzig, 1835–45, 8°, pp. viii+254.

    With the commentaries of Ramadasa and Nyayalamkara.

2. Prabodha Chandrodaya, with the commentary of Nyayalamkara.

    Calcutta, 1838.

3. Prabodha Chandrodaya.

    Poona, 1851.

4. Prabodha Chandrodaya, with the commentary of Nyayalamkara. Edited by Jibānanda Vidyāsāgara.

    Calcutta, 1874, 8°, pp. 135.

5. Prabodha Chandrodaya. With Ramadasa's commentary called Prakasa. Edited by Sarasvati Tiruvenkatacharya.

    Madras, 1876, 8°, pp. iii+166.

6. Prabodha Chandrodaya, with Ramadasa's Prakasa, revised by Tryambaka Gondhalekhara.

    2° ed. Poona, 1881, 8°, pp. 136.

7. Prabodha Candrodaya, edited with a commentary by Ramadas Vinaya Dikshit.

    Poona, 1886, 8°, pp. 178.

8. Prabodhacandrodaya, with the commentary Prakasa of Dikshitaramadasa.

    Madras, 1891, 8°, pp. 166. In Telugu.

9. Prabodhacandrodaya. Edited by Adyanath Vidyabhushan.

    Shibpur, 1894, 8°, pp. 168.

10. Prabodha Chandrodaya Natakam. With a commentary by Mahesvar Nyayalamkara, edited by Pandit H. Sastri.

    Calcutta, 1895, 8°, pp. 161.

11. Prabodha Chandrodaya with the commentary Candrika.

    Bombay, 1898, pp. 251.

12. Prabodha Candrodaya. With two commentaries in Sanskrit.

    Bombay, 1898, 8°, pp. 247+4.